THE UNITARIAN

NOVEMBER 1933

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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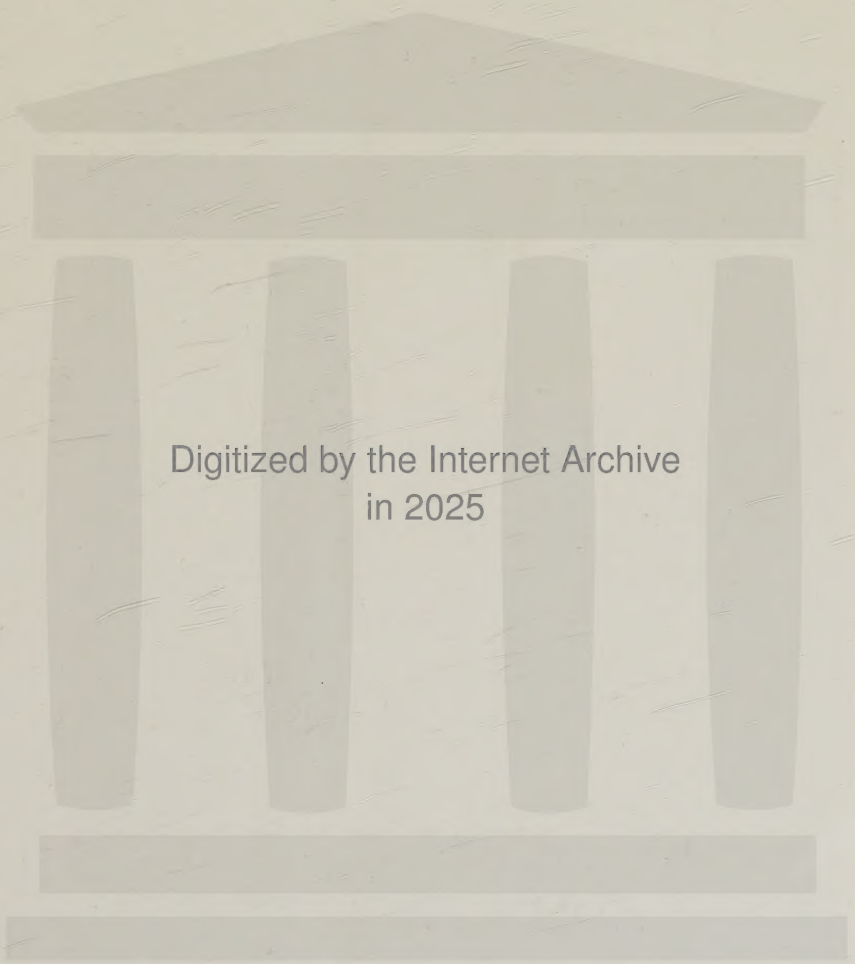

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CLARA BANCROFT BEATLEY

Principal of the Disciples School, Boston, Mass.

THE UNITARIAN.

Vol. III. (New Series.) NOVEMBER, 1908. No. II.

ONE thing was unescapably significant at the Ministers' Institute meeting at Templeton: let the topic of immediate discussion be what it might, in the near background lurked always the burning interest of the men in issues of social unrest. Even in the prayers of devotional meetings the interest intruded and every other theme, whether scientific, philosophical, or theological seemed somehow to have a door opening through to the question of social regeneration. Manifestly this is a matter not to be avoided by the modern minister, and the Unitarian minister ought to be better circumstanced than any other to meet its issues sanely, intelligently and vitally. We are glad that the American Unitarian Association recognizes the dominance of the interest in its creation of a Department of Social Service. We trust that this will prove no Bureau of Innocuous Kindly Intentions devised to save our denominational face, as the cynical prophesy, but a vigorous method of helping our churches not to evade a paramount responsibility placed upon the church at the present time. The leadership is surely placed in good hands and we have all confidence in the results which Rev. Elmer S. Forbes will bring about.

THE next semi-annual meeting of the Unitarian Sunday School Society will be held in New York, November 16-18. We trust that the hospitality of the New York churches will be generously tested; we are confident of the heartiness of the welcome they will give. In these latitudes the Sunday School interest is vital; and no work which our churches are doing demands more serious co-operation and originative energy. We are ready for new ideas and new ideals: and we unmistakably need a new impulse of enthusiasm. Let all Sunday Schools in this neighborhood make the rally of November substantial: and may our New England friends feel eager drawing-strings of interest and hospitality urging them this way.

IN connection with the Ministers' Institute meetings, may we urge again a matter on which we commented two years ago. In any series of such meetings the spirit of pure worship should not be neglected; all the more because the chief meetings are intellectual, practical, and challenging of exacting thought, should there be the times when ministers shall come together not for argument of edification but for spiritual uplift. Is the fit method of such devotion the "talking service"? Do we need even the first approaches of "sermonic inspiration" at such times? Could not rather simpler services, perhaps like those of the Stone Chapel at the Isles of Shoals be more conducive to the real spirit of

devotion: where hymns are sung, a scripture read, and a responsive service of prayer shared by all in a "fine, familiar way" that leads to spiritual quickening and quiet inspiration? Why could not men like Drs. Gannett, Hosmer and Ames be persuaded to prepare for our fellowship a group of services fitted for such occasions?

ONE of the most useful institutions connected with our denominational work is the Post Office Mission of the National Alliance. Its method is quiet, it has little machinery, and no system. Its spirit is quite in contrast with that of the "Publicity Department, and for that very reason an indispensible adjunct of that most valuable work. We call attention to a statement of the aims and purpose of this enterprise in another column. Its work is not new — but it is always newly enteresting.

THE annual meeting of the Unitarian Conference of the Middle States and Canada will be held in Troy, November 11th and 12th. This will undoubtedly prove a most interesting and important meeting, and the program will surely have challenge in it. May all the churches in the Conference take pains to have their minister and delegates present. We urge that in any case the churches pay the expenses of the ministers; the churches will get as much good as the ministers out of the expenditure we are confident.

"We enter upon a new era when missionaries and denominational leaders begin to study Oriental religions with the desire to discover the elements that are permanent and valuable."

"Conference Autonomy" at the Conference Meetings at Troy

The Unitarian Conference of the Middle States and Canada is requested by the Directors of the A.U.A. to give careful consideration of the proposition for conference autonomy in church extension work, presented by Rev. S. A. Eliot, D. D., at the annual meeting in Boston. This matter was first brought to the consideration of the Board of Directors of the Conference at a meeting held in New York, and at that meeting the following resolution was adopted:

Resolved. That the Board of Directors of the Unitariaian Conference of the Middle States and Canada is of the opinion that the proposed "conference autonomy" method would not further the best interests of the denomination as a whole; but in order that the matter may receive the careful consideration of our constituents we commend the issue to the careful deliberation of the Conference at its annual meeting at Troy, November 12th.

This received a unanimous vote, those present being Messrs. Slicer, Holmes, Forbes, Brundage, Badger, Harvey, Nickerson, St. John, Winn, Swain, Williams.

The matter now comes before the full meeting of the Conference, first receiving informal consideration at a conference of ministers of this department.

The resolution passed at the annual meeting of the A. U. A. is as follows:

Resolved, That the Association approves the suggestion that the Board of Directors of the American Unitarian Association request the boards of directors of the Conference of the Middle States and Canada, the Western Conference, the Southern Conference, the Rocky Mountain Conference, and the Pacific Conference, together with the Department, State and local Conference, which they represent, to consider, discuss and report to them their conclusions upon the possibility and desirability of local autonomy and administration in the work of church extension.

An Appeal of the Liberal Church

By REV. ELIZABETH PADGHAM

THE Unitarian appeal fails to accomplish as much as it should for two reasons: First, people who hold the liberal faith have not in themselves awakened to the glory of what they have so that the illuminated life shall bear witness. They are like the owner of the field in which the treasure was hidden. They do not know the value of that which is theirs. And secondly, those who have discovered, hide it deep in their own minds and hearts and feel no obligation to share with others. They feel virtuous in letting those others alone. In a sense this respect for others is right. The way of giving must be well considered. We must remember that we injure rather than strengthen the appeal of the Unitarian church, for instance, if we begin by the attack direct, by tearing down the gods of others.

Severe criticism of the faith held by another isn't going to prove to him the beauty of your position; rather such destructive criticism indicating anything but a *liberal* religion will steel his heart against you until you may beat upon it in vain with all the messages of mercy and gentleness, kindliness and brotherly love that the liberal faith has taught. He will neither hear you nor care to listen; he may even doubt your sincerity, doubt that you have a religion of the heart for it will sound to him one more of lip service. The habit of destructive criticism finds a wholesome rebuke in the 13th chapter of Matthew, that chapter that gives to us the seven parables of the kingdom. In that collection of parables by which Jesus tries to convey to his hearers an idea as to what the kingdom is and how it effects the lives of those who have entered in we find the parables of the Hidden Treasure and the Pearl of Great Price. I wonder if you have noted one telling difference between them? How in the first one—the parable of the Hidden Treasure, the man was not looking for the kingdom at all, he was simply working at his every day labor when suddenly he came upon the treasure hidden in the field; but in the other, the Pearl of Great Price, the kingdom was the object of the man's search, for the merchant was one who dealt in pearls, he was seeking for the largest and finest pearl that could be found. So the kingdom comes to men working and seeking in many ways—to some it comes in one way, to some in another and therefore each must be free to take the way that seems best to him. We can help each other to find a way, not by pointing out the rocks and stones that make the other path hard for *our* going but by showing the loveliness of the way we have found by pointing to the flowers growing by the wayside that cheer us along, and to the fountains and springs that give us new strength to go forward.

We help strengthen our appeal by showing the glory of our possession, not taunting others because their pearls seem to us small and full of flaws besides the one we treasure. Remember the kingdom comes in many ways. He who enters in has the duty not to criticize the ways of its coming, but simply to prove that it came to him along the way he took. His work is to show in his life the enrichment that has come to *him*, to give of that which he has received.

We strengthen the appeal of the breadth and liberality of our faith by *being* broad and liberal in our estimate of others. The appeal is weakened by negation and apathy. The appeal is weakened by silence. The appeal is weakened by failure of its adherents to take the liberal faith to heart by a lack of responsibility to dignify it and demand that others shall dignify and honor it.

How shall we make the strongest

appeal to them? How make others honor what we believe? By living it; by proving what the effect of such a belief is in every-day living. More than of any other sect is it just that this should be demanded of us because we make it our boast that ours is a religion of deeds, not creeds. "Very well" say our fellow men, "prove it."

A man said only this summer, "I have always been a member and regular attendant of the Episcopal church but the best men I have known and know are Unitarians." This was said in New England, but wherever there is a church of the liberal faith there should be shown the influence of this faith upon character. If we are to strengthen our position we must see to it that constant effort is being made all the time to uphold the assertion that ours is a religion of deeds not creeds. We say that "faith without works is dead." Very well then, we must prove that our faith inspires us to *do*, that our faith impels us to works that are worth while. We dare not just *say* that it does, if we are imbued with the imperative "ought", to live in a religion of deeds, of good works and strong character. Men stand on one side to judge of the justness of our appeal by the results they see. They ask to see better living accomplished through the working of our faith and they have a right to ask.

We believe in the brotherhood of man. To establish the reign of brotherly love means to bring the kingdom of God into reality here upon earth we claim. "It's a beautiful appealing idea you hold," others say to us; "but prove that you mean it, prove that you are not merely repeating good sounding words. We will not ask perfection of you, but at least let us know by your efforts to bring this about that you are in dead earnest. Let us see you in all human relations striving to treat all men as your brothers." "Ye shall know them by their fruits." By our efforts to make our religious faith a fruit bearing one, we shall strengthen its appeal to the religious nature of men and women, but we must shake off our apathy and *make the effort.*

Each one of us has an influence and so a duty in the world at large. But each member of a family has a duty there. Do you realize how we liberal thinkers and believers fail here? How we weaken the appeal of our faith in the family just as carelessly, just as apathetically as we do in the circle of our friends and acquaintances? And again in this regard we make of our failure a virtue and bolster up our good opinion of ourselves. We are so liberal that we let our children slip from us, going wherever fancy or some other person's stronger will may take them. The religious life and the religious prejudices of our children are too serious a matter for us to weakly neglect them in this way. We sin when we keep silent about our thoughts on these great soul stirring questions which human living tell us will come to these younger ones for decision. They are too liberal, these parents of the large free faith, to guide children, to prejudice them by the knowledge of the highest and best they, their parents, know. Again I must repeat, if those parents knew the value of what they had, if they had entered into the joy of the possession of truth, they would be unable to restrain themselves, they would have to share that which enriched their lives with their children that these little ones might also share the blessing.

One fall I was in the Unitarian church in Keokuk, Iowa, and while there read the dying message of a member of that church—a Unitarian who as life on earth was slipping from him yearned to give the best of his life's treasures to those young men and women who in their immaturity are so apt to toss lightly from them the pearl of great price.

Col. C. H. Perry was a Unitarian of deeds of whom it was said the Sunday after his death: "A member of the church from its organization, he has shown it and this community what there is in Unitarianism to make a life manly and tender and just and kind and honest and lovable and good."

I like to read to you the dying message of this Unitarian, who felt that the liberal faith was the greatest blessing his life had to pass on to others and with death near at hand felt it his duty to make one strong appeal to the young minds that they might be prejudiced by the experience of his life, by his judgment of what was the greatest help to a manly or womanly life. He wasn't afraid of not being liberal, his fear was lest, with the inevitable lack of judgment of the immature mind young people should throw away this great help to good living.

"Take" he said, "the message of a dying man who speaks out of the experience of a long and busy life to the young men and women of the West. Tell them wherever you go, that there is no other one thing that will yield so large returns in comfort, peace and moral power as that settled habit of regularly attending once every Sunday the religious services of that church which most nearly represents their convictions and aspirations. Tell them that a growing disposition to neglect this systematic means of social, moral and religious culture is an alarming sign of future debility.

"I do not ask them to go to church to placate God, for I am not afraid of him, nor for social privileges,—they may find them elsewhere; but because the hurried life needs the quiet hour, the heart needs the appeal to the new life, the conscience needs these reminders of the higher standard of duty."

I like that message; I like its tone of deep sincerity, of tried sincerity. It represents not hopes, not theory, but the facts resulting from experience, the experience "of a long and busy life." It gains its value and importance from the conviction it contains that his church life did answer the vital needs of a living manly business man; that there was a real connection here between his church and his life-deeds. I like the generous spirit of religion shown in this message. A man who made the Unitarian aspect of religion the motive power of his life, in his dying message does not ask the young people of the West to go to the Unitarian church, cutting all others off from comfort, peace and moral power, but says "tell them to attend the religious services of that church which most nearly represents their convictions and aspirations.

"Yes," say the liberal-faith parents, "let the children choose, that is what we do." But *when* would the dying message of Col. Perry say? When the children are no longer children but young men and women of strong convictions and aspirations. Our trouble seems to be that in the endeavor to give the children that opportunity of liberty which is ours, we let them *when children* with no convictions at all, choose where they shall go to church or whether they shall go at all or not. We are afraid that our children are too young to come to church and so let the habit of staying away grow so strong that it may never be overcome. Our children are too young to sit still in church for barely an hour's service though they can sit several hours in school or at the theatre. We are afraid of biasing our children's minds! Think of it! Afraid of biasing them with the best we know and so leave them alone to be biased by what our neighbors believe, which we do not think is the best we know. If we did we would believe it too. Remember if it isn't the best for us to believe it isn't the best for our children. Remember, too, that as the children grow into manhood and womanhood if what their parents taught them is no longer best for them they will by development grow into their own strong convictions. Never fear for that but fear lest by your indifference you do not give them the best foundation for that development that is in your power. If you were that merchant of the parable would you take the pearl of great price and let your children grow up ignorant of its value? Would you let them grow up without any regard for it? Would you sit one side and let them smash it because they might when grown prefer the green of an emerald or the blue of a sapphire?

No! The Pearl of Great Price if it

were yours, you would feel was the one great inheritance *you* could leave them. The emerald, the sapphire is not yours in your judgment, was not so worth the seeking and so you would gather your littte ones about you and tell them the precious value of this jewel that you have, you would display the beauties of your pearl, you would inculcate within your growing children a love for the pearl and a joy in its possession. If the pearl were the best you had, really a pearl of great price in your judgment, you would not hide it from your children, but would teach them to be worthy its inheritance. So with the liberal religion. Give of the best you have and know religiously to your children while their judgment is immature. While the character is forming keep them under the best influences you know. Others will influence them if you don't.

Don't think that it doesn't matter, that good habits and high thinking will wait to be acquired when your boy or your girl is of age to judge wisely for himself or herself. Habits of character and of thinking are forming when young, when there is no judgment at all. Give to your children the best you know religiously as you give them the best literature. Keep them with you in the church that gives the best to you as you would guide them in a library to the shelf that held the best books. All this is while they have no judgment of their own, and sometimes that is long in coming. You do not trust their judgment in the matter of the food they eat letting them have that only which is attractive looking. Why then let them choose their religious environment thoughtlessly because they happen to like some one who attends some other church than the one you go to?

Which is of the more vital importance, merely to live, to exist, or to live well, to live nobly? Parents of the liberal faith must put away their silence and indifference and make the best they know religiously, appeal with telling force to the children under their care.

To recover from our weakness we must each one feel it our duty to make known our treasure, to strengthen the appeal of our faith to others, not by bigoted persecutions or criticism, but by emphasizing the joy of possession and the vital power in life of the religion of truth, freedom, hope and love.

The Real Self

By REV. W. HANSON PULSFORD

IN speaking to you on the development of the real self I wish first of all, to suggest that in religion this is of all things, the most important. All other endeavors after improvement and progress are essentially and necessarily subordinate. When you analyze it aright progress is only progress in personality. That alone makes for genuine betterment which develops personality. Nothing, however wonderful, is of real and final value which does not draw out in men that larger self towards which we are traveling.

When any one tries to prove progress by enumerating merely mastery over external conditions, and abundance of national resources, and the fact that the average wage is so much higher than it ever was before, he is touching things which in themselves may have very little to do with the only thing that matters, that is, the quality of the life which such new conditions foster. Change is important only as means toward that end; if it fails there it fails utterly. An immensely prosperous nation of small spirited men is a failure; a nation wrestling for its very life with adverse, almost unconquerable conditions, if it develops a certain greatness, quality, splendor of personal life in the

men who constitute it, is then a great nation, and it is a great thing to belong to it and share and further its life.

The future of this United States of ours and of any and every nation lies exactly and inevitably in the measure in which we are able together to create a higher, larger, personal life, to build men of a greater temper and spirit, to give a finer quality to living.

The way in which personality counts was brought out for us in the Russo-Japanese war. Ultimately the reason why Japan mastered her ancient enemy was that the rank and file of the Russians were lacking in the great spirit of personal life, while the rank and file of the Japanese were trained to a certain sense of personal dignity and pride, a confident belief in themselves. They had each man of them the power of a developed selfhood, which created heroism and baffled fear. Their victory was a mightily impressive lesson for this prosaic and somewhat sordid "higher civilization" of ours.

It is along that line that the real future for our own nation lies. Are we breeding big men, men with a certain largeness and splendor of self-respect and ease of self-control? If our civilization serves that end and through it the yet greater life that is to come, then the future is secure. Nothing else can secure it. The future, if there be for us a future which is worth anything is to come, and can come, only in the measure in which men attain and are increasingly in love with a larger, finer, serener, deeper kind of living. It will only be brought about as more of our members set their hearts on a life with finer quality to it, and living it greatly, get into their hands the reins of government for the sake of fostering it.

Prosperity sometimes serves that end and sometimes does not. It served it ill in the old prosperous days of Egypt and Rome and Phoenecia. Education if it only means acquiring certain technical qualities whereby you may rise a little higher in the wage market avails little. A nation of the most skilled money earners is not necessarily a great nation. But education as the process of drawing out a fuller personal life, a larger self, is well nigh omnipotent. It means then the discovery of new power, the making of men and of women, large, at ease, serene, proud of the chance to live out the life that is in them, it furthers and is allied with the purposes of the universe.

That is equally true of us individually. When you come right down to it there is not anything of vital moment to you or to me except the measure in which we are through all that comes to us developing our personal life, growing able to be at home and at ease in the world, able to draw on that inward resource which "ever," as Tennyson says, "with a frolic welcome takes the thunder and the sunshine," big enough to be steady when the storm comes, and big enough not to be carried away by the temptations of prosperity, pleasure and ease; holding a chosen course like men who have inflexibly determined it in obedience to the dictates of a quiet consciousness of greatness, which we are little by little discovering as our inalienable inward heritage.

Now, let us try to make clear to ourselves what that personal life actually and concretely is. It is rather an interesting problem when you come to ask what this self really is. Yesterday you were a despondent, rather pessimistic and gloomy person. This morning possibly you are an optimist. Sometimes you are a person gladly obedient to all manner of beautiful and tender impulses; and sometimes another, with grim determination doggedly fighting for your place in the great struggle for existence. Unless you are exceptionally fortunate (or unfortunate) it seems true to say that there are a great many of you. Holmes' statement, that there are at least six persons engaged in any conversation, because there are three each of them, sometimes seems an understatement. Yet as life rises from the savage slowly towards its own, another attitude becomes possible.

When I say to you that there are at least half a dozen of me, who is it that says it? It is not one of the half dozen.

There is a fellow who stands outside and counts them, watches them, criticizes them, and as the sense of personality develops and grows, uses them. Toward what? Towards the achievement of a life which stands behind and grows through and is immensely larger and stronger than these moods, these changing personalties, these attitudes or modes of individual experience, all of them on the level of the smaller life, and only the material after all in and through which what I call the real person comes to himself.

There is no such large personal consciousness in the earlier stages of life. What the savage calls himself is simply a bundle of appetites and moods and impulses. Very slowly man is becoming conscious that there is something in him vastly greater than this superficial individual life. Whitman says, "I am not contained between my hat and my boots." Speaking of all the various experiences which met him as they meet us he says, "These come to me days and nights, and go from me again, but they are not the Me myself."

Gradually here and there among men at first as it seems almost as a contradiction to self, this sense of greater personality has been coming. The essence of religion on its highest plane has always been the discovery of it. Under all the various forms through which the great founders in religion hand on their message to us, this is the essential thing.

Buddha discovered that in him there was a self which was superior to ease and pleasure and selfishness and appetite. He declared that as the real self grew he found deliverance. The discovery of it meant for him that wonderful serenity which is the charm of his message.

Jesus made the same experience. That is what he means when he says "I am come to do not my own will but the will of God." I paraphrase it thus: "I am come not to do the will of this Nazarene peasant with his prejudices and fears and his likings: I am come to will what I discover in the great impulses and the high feelings and the magnificent opening possibilities of my very soul." It is to that he refers when he says that the one thing above all else is that you let the God in you rule. His good news to every one was, the God in you may be king, master of your fears, master of your selfishness, rising above your vacillation and your doubt and your hesitation, enabling you to live like a great soul, like one of the heirs of the great life of God.

When he got hold of Peter and James and Matthew, the tax gatherer, what he did for them was to help them somehow to discover within themselves a kind of courage and resource, almost at last a kind of glee in the face of adversity and misfortune, a simple, large, natural, beautiful kindliness which they had not suspected, and it lifted them out of the power of the petty life, made a different kind of men of them.

The Pauline letters herald exactly the same thing. They are full of the sense of the struggle of the real self to emerge from the lower life which holds it down. Not what I dreamed of, not what I long for, is what masters me, is their complaint. Yet they are aware that that lesser self is not the reality. The petty self is not to have dominion. "It is no longer I that live but Christ Jesus that liveth in me." That is, my narrow, selfish, cowardly *I* is not the *I*. The real *I* is the larger self which seems like the birth of a new life.

It was the discovery of the real self in him which caused Paul to cease to be a more or less successful Jewish legal practitioner, living on the level of his fears and selfish anxieties, drawn here and there by his love of applause and ease and pleasure, tossed to and fro by every shifting wave of circumstance and enabled him to rise out of those things into the splendid atmosphere of his real life. He called it the Christ life in his heart. He had found himself. He had become a man in whom personality had developed.

Let me try and phrase it to you in another way. It is the process whereby life in you widens from the individual life, which of necessity is always a slave to circumstance, to the sense that

the life which is really yours if you claim it, is something akin to the quiet serenity and power which comes when you feel that you are after all part of the whole vast process underneath all individual lives. In realizing that inheritance of yours and making it your own, so that you grow able to meet what comes to you on your road in that larger temper and spirit, you develop your real self.

In the far northern seas, when summer has come and the ice is beginning to break up, you sometimes see the strange sight of an iceberg crashing its way through a great surface flow of ice ten, fifteen feet thick, as though impelled by some magical and almighty power. For when your berg is large enough it sinks its base down to the deep current. Your shallow surface current with the wind behind it, may be northward, but the deep current is running south and the berg has sunk deep enough to feel its power. Then it moves with resistless composure and ease through all that bars its way.

That is what the enlarging of personality, the discovery of the real self means. It has found the power to go deep below the mere surface of living. The little self in you is the plaything of the opinions of your neighbors the slave of your own passing moods of elation or depression, bound up with your chance of success or failure. Your venture fails and the light has gone out of your skies; or your venture succeeds and it seems as though heaven were coming to you, the little self of you. But within each of us lies a larger self in touch with deeper tides and conscious of vaster powers. It reaches down beneath success and failure, beneath applause or disregard, into the tide of the great life. It knows that so, whatever comes on the surface, it is within our power to quietly come to our own, to fulfill ourselves, to live our real life.

Now that is the only office of religion as I care to stand for it, and I believe in a church only as an institution whereby men band themselves together to encourage one another in the confident endeavor to realize this larger way of living. Half the people you meet have never been introduced to themselves. Not half of us steadily and continuously believe in what we really are. Yet there is nothing that is of half such moment, as that we should somehow bravely fulfill the destiny which awaits us if we only resolutely make it our own, using the swift passing years to build up within us something of the largeness, the equanimity, the poise, the quiet charity and strength which are the splendid prerogative toward which manhood everywhere is traveling.

When Shakespeare says "To thine own self be true, and it must follow as the night the day, thou cans't not then be false to any man," he points to the only way to right wrong amongst men, to recreate the social conditions about us, to ensure real reform. Make great men, foster the inward dignity and strength, do what you can in yourself and your fellows to foster belief in the self which is yet on the way. The rest must follow as the night the day. Faster than that progress cannot go. Slower than that it dare not go. Growth is everywhere; men are coming really to discover themselves, and therefore really to believe in their fellows and to know that all the past of the race—yes, and the past of the individual is only a kind of prelude heralding that which is yet to be.

Religion, worship, churches, services, sermons are only empty forms and mouthings unless somehow or other they mean renewal of the consciousness of the real self in us. Merely as preacher I can do little for you. I may disseminate information, I may lend myself to intelligent discourse; what matters it? The only thing that is worth while for me even to try to do is first of all to come to believe in myself, not as I am to-day, but as I inevitably may be in the to-morrows that lie ahead if I am loyal to the dream which is God's dream in my heart, and then with all the power that lies in me stimulate you, comrades of mine, likewise to set yourselves resolutely toward that same end,

that together we may further the unseen city.

Only by patient confidence in that, it seems to me, can you get out of the power of the lower life. You cannot dismiss your fears by thinking about them. You cannot conquer your selfishness by concentrating your attention on selfishness. The old method of struggling to cease to be a petty-natured man does not work. It is like the endeavor to get darkness out of a room with a bucket. The divine way is to believe that within you there is a kind of bigness of spirit which makes it impossible for you to be mean; a kind of native largeness of affection which means that you cannot afford to hate, a certain wonderful personal confidence which just lifts you out of the power of your fears; a kind of delight in letting this greater nature which in you is on the way have command, until you pass from the realm where you talk of good and evil and begin to belong to the realm where you are learning to trust and glory and delight in letting this real self of you have its way.

In trying to get this home, both to myself and to others, the objection I most often meet with is "Oh, well, but I am not made that way."

What if a little seed of corn that I to-day lay on my desk was to insist that what it was was just what it then seemed, a little yellow husked, dry mass of starch; would it be telling the truth about itself, or should I be telling the truth if, when you, having never seen such a cornlet before, ask about it, I were to say, "There, that is a plant instinct with life, able to send down subtle roots into the dark earth and draw from it things which it transmutes into wonderful living cells, rearing itself in spite of gravitation into the sky, sucking in the living air and the sunshine, becoming a thing of beauty, increasing and multiplying until in the glory of the fall it helps fill the granaries, and feed the men and life of the world." Wouldn't that be rather the truth about the little corn on my table?

You take the little helpless babe just beginning an independent existence, its vision, its senses meaningless, with no language but a cry, which is only a reflex action; what if I should define it as that which it just is? What a definition! Every mother knows better than that when in that little squalling infant, she sees, and the vision is her inspiration, some possibility of the greatness and splendor of manhood or womanhood reaching out to her across the years that are to come.

That is so with you and me. I refuse to believe in myself as I now am and merely in what I have accomplished and attained until now. I am not made that way! Against that I must constantly rebel. In dark hours with all the emphasis that is in me I am called upon to deny it, and I likewise refuse to believe it as regards any one of you. You, you are the self that you dream of in your highest moments. You are the stir in your heart when alongside some greater soul you feel his greatness touch you as though that were also part of your inheritance. You have that power. It is yours to voice the strength, the dignity, the quiet personality and repose for which all the ages of the past have been waiting and towards which they move, moment by moment. You and another and another are to catch the belief and inspiration and let it stir you to be a man, one of God's men in God's world, discovering as you grow thereunto that the real self of you is a self quietier, mightier, more full of strength and high passion and splendid achievement than you and I have ever dreamed. And faith is the way to it.

Don't let the low moments hold your ear against the high ones. Don't let your prose achievement hold your ear against your dreams. Don't let what you are drag down your belief in yourself to that level, but let what you are to be master it until at last your real self sets what you have been beneath its feet and comes forth triumphant—the soldier of unquestioned victory.

[Note—This article is reprinted by permission from the series of Mr. Pulsford's sermons published monthly in Chicago.—Ed.]

Religion of the Ideal

By REV. JOHN W. ROWLETT

CHRISTIANITY is the religion of the ideal. It is by spiritual vision, by seeing the unseen, that we grow.

There is constant spiritual progress in a look. 'For our light affliction' says Paul, 'which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen, our pains are producing for us a weight of imperishable glory, that is, a large measure of character, for this is the ethical meaning of glory.

Paul takes the position that the perfecting of the human spirit is the great end to be reached, and that the universe is so constituted, human life is so formed, and God so works in us that every thing that happens to us furthers the accomplishment of this desired end, when we look at the things which are not seen; in other words, while we have the higher vision.

The perfecting of the human soul is the end toward which the process of evolution is now working, and Paul gives us a formula for spiritual advancement. 'But we all with unveiled face, beholding as in a mirror the character of the Lord, are gradually transformed into the same likeness, even as from the Lord the spirit.' We make spiritual progress by looking at the character of the Lord. We are transformed while we look and by a power not ourselves. Growth is a change produced by means of a resident force. All spiritual advancement and religious improvement is from the Lord the spirit, the indwelling God. There is in our souls a power not ourselves that makes for righteousness, a stream of tendency by which we are borne onward toward maturity, perfection and fullness of life.

However, this does not mean that we are altogether passive. We do the looking. We tear from our face the veil of sin and vice, of ignorance and superstition, that obstructs our vision, and we fix our gaze upon the character of the Lord. In other words, we enjoy the higher vision. There is complete life and constant progress in a look.

By the higher vision is meant living our life from day to day in the sight of and under the transforming power of the true ideal. That ideal is one, but there are three ways in which we conceive of it.

There is the human or man ideal. When we study our own states of consciousness the only things that we know directly and immediately, practically speaking, we discover that there is a moral state in which we ought to be right now, and in which we are if truly religious, and that there is also a higher and better moral condition which we ought to attain, and which we can reach in time by right living. Thus we form a conception of the kind of men we want to be and ought to become. This is our human ideal. It is our highest and best thought of moral perfection.

Again, there is the divine or God ideal. We see God as in a mirror, as he is reflected in nature, in the Bible, in all sacred literature, and in the characters of great and good men. We form our idea of God. We form our notion of his moral character. This is our divine ideal. It is our highest and best thought of moral perfection.

Then again, there is the Christian or Christ ideal. We see the character of Jesus as in a mirror. Even the disciples saw his character only as it was reflected in his life. They formed a conception of what he was in his moral nature. That was their Christ ideal and under its transforming power they lived.

When Jesus went away the Christ ideal remained. Ever since he lived and died the ideal has been in the world

in a more perfect form, no doubt, than ever before, and as the centuries have passed it has been improving. We have our Christ ideal to-day. We see the character of Jesus as it is reflected in the gospels, in all Christian literature and in the characters of men and women. We form our conception of what the Christian character ought to be. This is our Christ ideal. It is our highest and best thought of moral perfection. We put into our Christian ideal every element of moral perfection that the modern mind can think of.

Now, the three ideals are exactly alike. There is no element in our notion of the moral character of God for which there is not a corresponding element in our idea of perfect moral manhood and in our conception of Christian character. Now abideth these three and these three are one.

This explains a fact in human experience that seems to contradict the law of casuality. We know that like causes produce like results and hold that this law must obtain in the mental and moral as well as in the material realm. Yet we find that quality called spirituality, a high degree of moral character, in one person who is a theist, in another who is a pantheist, and in another who is a buddhist. Apparently different causes have produced the same result, but it is not so. In each case the same two forces have been in operation, the indwelling God and the true ideal.

The Christian ideal is the true one because it represents to us the moral character of God and man's growing conception of perfectly moral human character, and because it is an ideal which neither the individual nor the race can ever outrun. It improves as fast as humanity grows. This fact insures the finality of the Christian religion.

The true ideal came into the world in a rudimentary form when men first acquired the knowledge of good and evil and it has been improving ever since and will continue to do so as long as God and humanity grows. It was in the world before Jesus. However it reached such a high degree of perfection in him that ever since that time a constantly increasing part of the race has recognized him as the perfect man, has seen in him the revelation of the moral character of God and has identified him with the true ideal. But if historical truth should ever show that the real moral character of Jesus was not perfect, not as complete as our Christian ideal, this would make no difference for not the real but the ideal has been and will continue to be the chief instrument of spiritual evolution. The progress of civilization, the mental, moral and material progress of the race has been due not to the real Jesus of Nazareth, but to the agency of the indwelling God and the activity of man as he has loved the ideal Christ. As long as God abides and works in men and as long as men live under the transforming power of the ideal they will continue to grow.

While always the same in principle the true ideal is not always the same in content. It is not the same for each individual, for each race, for each age, for each period of the individual life. Each person has his own ideal, and that is for him the true one and he must be faithful to that. And whoever is faithful to a first vision is certain to have another in advance of that and if he goes on faithfully following after the heavenly messenger angels ever brighter in the form of ideals and aspirations will go before to lead the way.

A Dedication

By CHARLOTTE LEECH

Whoever finds this Book in after days,
Whether he read to work, or smile, or praise,
We shall not care, it was not writ for him
Nor for the many with their hourly whim;
But made—witness my hand—for You alone,
Heedless if there were other Reader none,
If this he'll neither comprehend nor brook:—
The world is wide, there's many another Book.

Any religion which makes good citizens and men and women of high ideals and good character may be trusted to prepare them for whatever is to come.

Mr. Bradford Leavitt in Salt Lake and Ogden

It is always a peculiar pleasure to us who are—to use Mr. Leavitt's phrase—out here "on the firing line", out where Unitarianism counts for nothing on the score of its past and must stand or fall solely on its ability or inability to present a gospel and perform a service of recognized worth to the community and to the moral and social movement of the time—it is always a peculiar joy to us to welcome a comrade from another part of the field, a joy made possible by the Billings Lectureship. This joy was experienced to the full by the writer, and I am sure by all my fellow workers, in the recent visit of Bradford Leavitt.

No one can know Mr. Leavitt without being impressed by his evident culture and the natural reserve of his personality. But a more delightful companion or one who more cordially imparts himself to a fellow worker in the cause of liberal religion it would be hard to find.

I had sent to the papers with the announcement of Mr. Leavitt's coming a brief account of his predecessors in the San Francisco church, Starr King and Horatio Stebbins, and also of his own ministry in Washington. With Mr. Leavitt's consent, I advertised as his theme "The Signs of the Times". Sunday morning, though it was the rainiest day I can remember seeing in this valley, an audience of over one hundred assembled in our Salt Lake auditorium to hear him. Under the same weather conditions in Ogden in the evening a large congregation greeted him. They had come expecting to hear something worth while, and they were not disappointed.

Mr. Leavitt is a pleasing speaker. He has that charm which belongs especially to men of genuine worth, to men whose rich personality shines through and is fairly photographed in their whole physical bearing, and rings unmistakably in their noble and assuring utterance.

With Jesus' words about discerning the "signs of the times" as a text, Mr. Leavitt proceeded to demonstrate to every listener that here was a man who is performing exactly that splendid service of which Jesus spoke, is seeing with discerning eye and sympathetic soul the deep strong currents of thought and feeling and aspiration which are moving through human society. In clear-cut sentences, with perfect diction and without the smallest suggestion of dogmatism, he noted and weighed and interpreted some of the most salient and impressive facts and movements in modern life, intellectual, religious, political, social, moral, economic.

It was perfectly obvious to any listener that while Mr. Leavitt deeply appreciates and sincerely reverences the noble leaders of our Unitarian movement in the past, he does not in any sense or degree rest the case for liberal religion upon any tradition however sacred. He clearly belongs to that increasing number of men in all fellowships who are seeing and saying that whatever may be regarded as vital in religion must find its sanction in the accuracy with which it interprets and the fidelity with which it serves the aspiration and struggle for righteousness now and here. Mr. Leavitt belongs not to yesterday, but to-day and to-morrow.

It is unnecessary to attempt a *resume* of his message, for that has been done in the columns of the September *Pacific Unitarian*. But the one conclusion to which his whole discussion of the social and political phenomena of to-day led was that religion is being revealed in our time as incomparably greater and more inclusive than any church has thus far represented it to be, and that the only salvation for the church, or any church, is to make itself the unmistakable leader in all the moral movement of our modern life, to expand its borders to include all the hopes and aspirations and struggles of all sorts and conditions of men.

The thanks of all of us out here "on the firing line" are due and are cordially tendered to the trustees and members

of the First Unitarian Church in San Francisco for sharing with us for a far too brief visit their deservedly appreciated minister.

Wm. Thurston Brown,
Salt Lake City.

The Ministers' Institute.

IN the first place, Templeton was ideal: a better "retreat" for high thought and productive good fellowship could hardly be found by a healthy-minded company of ministers; and a somewhat persistent tendency on the part of more than one speaker to say "Petersham" rather than "Templeton" in referring to the place of meeting was in final fact a triumph of compliment to the committee which had found for two successive meetings two places so delightful in their outward circumstances, so much alike in their fitness for our purposes, and so allied in the "carrying grace" of a satisfying memory. Templeton's "high places" were exalting indeed; its views were diverse in autumn beauty, its atmosphere tonicly exhilerating, and its people cordial and hearty. "Templeton Inn" was certainly a congenial tarrying place and its management most satisfactory and hospitable.

Then the attendance was remarkably good, all things considered, (the main "thing" in this category being that every man paid his own scot and got no favors from the railroads). It is notable that all the ministers of New York, (Manhattan), were in attendance practically for the whole session, while the Boston ministers were conspicuous chiefly for their absence; though two of the latter made most pleasing contributions to the program.

The program was on the whole admirably devised in the diversity of its details, yet the congruous progress of its development. It began strongly Monday night with the scholarly address by Rev. Edward H. Hall, D. D., of Cambridge on "Our Unitarian Tradition", which had the merit, besides its own intrinsic thoughtfulness and charm, of calling forth vigorous discussion,—not all of tranquil assent. The composite of the whole (paper and discussion together) was doubtless more wholesome and valid than either part would have been alone; though Dr. Dole and Mr. Slicer both said things well worth hearing in protest against what they deemed a prevailing tone of pessimism.

Tuesday was given over largely to the burning issues of the "Social Problem". Adelbert Moot, Esq., of Buffalo, presented a paper on "The Ethical Phases of Property Inheritance and Transmission" which turned out to be rather a pleading argument for private ownership, and against modern socialistic tendencies. Mr. Moot's direction of thought was not obscure, and his manner of presentation vigorous and pointed. Rev. John Haynes Holmes who opened the discussion took no pains to conceal his dissatisfaction with the substance of the paper: he actually "opened discussion," with genuine attention to what his preceeder said, an admirable method of opening discussion not always followed by other speakers assigned to a similar place on the program. Few things were done more brilliantly, forcefully or pleasingly than this eloquent arraignment of the evil of complaisant defence of "conditions as they are". It was a pity that the discussion thus opened was quickly shut off by the expiration of time, and the appearance of the next speaker on the program. This speaker's theme was somewhat in line with the earlier theme; and certainly Rev. William I. Nichols of Brooklyn was not tame or pointless in his manner of dealing with "The Minister's Relation to Social Service". Discussion of this paper was opened by Rev. Elmer S. Forbes, recently appointed Secretary of the Department of Social Service for the A. U. A., who gave good account of himself: and other animated discussion followed. Tuesday afternoon's session was under the auspices of "The League for Social Justice", and Rev. John Haynes Holmes presided. The

main address by Merle St. Croix Wright, was characteristic of the speaker—wide-ranging, vitalizing and luminous. The discussion that followed was not as pyrotechnic as had been expected,—chiefly because of what was expected: but it was earnest, hearty and optimistic.

In the evening at the First Parish Church Dr. Richard C. Cabot of Boston, spoke instructively of "The Relation of Psychoteraphy to Religion" with interesting discussion following, opened by Rev. W. H. Geoghegan of New Bedford, Mass.

Wednesday morning's session began with an address by Prof. Francis A. Christie of the Meadville School, on "The Modes of Modern Worship in the Light of Religious Psychology", the discussion being opened by Rev. Theodore D. Bacon of Salem, Mass. In some respects this was the most suggestive and significant matter of the whole week's consideration, and it was too bad that general discussion had to lapse before men were through with it. The address which followed "Evolution Since Darwin", by Dr. Charles B. Davenport, was instructive, and Dr. W. S. Morgan's paper which "opened discussion" was very well received. The afternoon session was devoted to "Book Reviews" admirably introduced by Rev. H. H. Saunderson and genially presided over by Rev. F. Gill. The discussions were informal and definitely informing.

The evening session of Wednesday will be recorded by everybody who attended it as the flaming point of dramatic interest for the whole week. Rabbi Stephen S. Wise of New York, who gave the address, was, if we may be pardoned the atrocity of a colloquial phrase which alone does adequate justice to the event (veritably "hot stuff.") His theme was "How Shall the Moral Supremacy of Church and Synagogue be Retained", and the passionate earnestness of his spirit and the dramatic brilliancy of his utterance, together with the almost reckless daring of his outspoken thought, had a tingling effect on his hearers not easy to be described. The discussion which followed was also electric. Things were said not soon to be forgotten; and some of them had most wholesome stimulation. The total effect was at any rate regenerative.

Thursday morning's session was devoted to two themes: the first, "The Education of the Minister", was thoughtfully presented by Rev. Edward Hale, with a delightfully characteristic "afterword" by Dr. Ames: the second was "Rudolph Euchen as a Christian Philosopher", with a paper by Rev. Howard N. Brown of Boston, followed by another paper ("opening of discussion") written by Rev. Richard W. Boynton in Buffalo and read by Rev. Abbot Peterson at Templeton. Both were excellent treatments of an interesting man's work.

More "Book Reviews" came in the afternoon: then in the evening came the final session, by no means least of value of the week's program, with a suggestive paper on "The History of Religions and the Finality of Christianity" by Rev. George F. Moore, D. D., of the Harvard Divinity School. This was distinctively of the "Institute" order, and a treat of scholarship to those who were present to hear it. The discussion which ensued was well opened by Dr. Dole, and had interesting episodes.

Every day's session opened with a devotional service. We have elsewhere made our protest against the "talking manner of worship" at meetings where so much is being said in such ample proportions all the day through. We shall sometime learn that "devotion" consists not in delivering or enduring a sermon. The one devotional service which we attended was conducted with fine simplicity and real spiritual uplift, by Rev. Edward F. Hayward of Marlboro, and we are told that all were of an inspiring character. One at least was much too long.

One cannot close even a meagre record of a delightful week's happenings without a reference to the effective part contributed to their success by the genial tact and incisive good sense of the presiding officer, Rev. A. M. Lord, D. D. His gracious introduction of

speakers, and his no less gracious firm-handedness in keeping the march of the program's progress to time and tune, were genuinely contributing factors to the value of the meetings.

At a business session, Rev. Merle St. Croix Wright of New York was elected President; Rev. Charles T. Billings of Lowell, Secretary; and Rev. John M. Wilson of Lexington, Treasurer.

New Pastor Installed at Franklin, Pa.

The service of ordination and installation of Rev. Charles E. Snyder as pastor of the First Unitarian church of Franklin took place Sunday at Unity Hall, the services beginning at 11 a. m.

A solo, "Close to Thee," was sung by Miss Pearl Kingsley, and the offertory followed.

The first address was by Rev. C. R. Bowen, a former pastor of the church, and now a member of the faculty of the Meadville Theological School. Rev. Mr. Bowen selected as text a portion of the 9th verse of the 40th chapter of Isaiah: "Behold your God." The address was eloquent and appropriate to the occasion, the speaker dwelling on the fact that the cities of our land—Franklin included—needed to turn to God and realize that He reigns supreme over all. The address was attentively listened to.

After the singing of a hymn, Rev. W. H. Fish, pastor of the Unitarian church of Meadville, gave an address, his remarks being more particularly addressed to the new pastor, who was given good advice by his elder brother in the ministy. Rev. Mr. Fish is a fine speaker, and the words uttered by him will long be remembered.

The choir gave another anthem, "In Heavenly Love Abiding."

The third and last address was given by Rev. Dr. Franklin C. Southworth, president of the Meadville Theological School, whose subject was "Words of Good Cheer." Dr. Southworth spoke in a happy vein and congratulated the Unitarians of Franklin on having selected a pastor to lead them as they go forth to serve God and aid fellow mortals to live honorable and upright lives. The address was a splendid effort. Dr. Southworth also offered prayer.

A hymn was sung, and the benediction was pronounced by Rev. Mr. Snyder.

Rev. Mr. Snyder is now well started on his work in Franklin, and announced that he will preach a series of sermons on special subjects, these to be noted in the daily papers at the proper time.—*Franklin Evening Herald.*

A Chinaman's Impression of Jesus

I asked Kang Yu Wei, who has studied the Gospels profoundly, what seems to him the most striking quality in the character of Jesus. He answered, somewhat to my surprise, as we generally lay the emphasis elsewhere, that what appealed to him most, in the personality of Jesus, was his courage—the manliness which could so quietly and dauntlessly face the hatred of so many of his fellow-countrymen, the fierce enmity of the powerful Pharisees, and, above all, the certainty of death, and of the outward failure of his mission; the courage which undertook a work so constructive, the valor which could make, and could ask from others, such large sacrifices; the positive attitude of authority and power, maintained by one who was, outwardly, a homeless wanderer, seemed to Kang Yu Wei the dominant note in the character of Jesus. His courage stood first; next to courage came his love. And Kang Yu Wei had been deeply impressed by the fact that the love of Jesus, profound, abundant, and all-embracing as it was, was yet wholly free from weakness and sentimentalism; could, indeed, be terribly stern on occasion, as when he scourged the money-changers from the temple.—*Chas. Johnson in the October Hibbart.*

As with courtesy, so it is with a man's probity; if it is genuine, it shows itself in his conduct in the small things. Probity in small matters from a moral foundation, while probity on the large scale is often only habit or prudence and gives no clew as to a man's real character—*Carl Hilty.*

THE CHURCH OF THE UNITY, SPRINGFIELD, MASS.

The House of God Our Fathers Reared

By REV. A. P. RECCORD

THE Church of the Unity in Springfield, Mass., is rejoicing in the possession of a memorial tablet recently placed in the church by the descendants of Jonathan Dwight, who was instrumental in founding a Unitarian Society in Springfield and to whom it was indebted for its first house of worship. Eighty-nine years have elapsed since the first service was held

in the partially completed church, a carpenter's bench being used as a pulpit. It was not until the following January that the structure was finished and the dedicatory services were held.

Jonathan Dwight belonged to the fifth generation of descendants from John Dwight of Dedham, England, who came to New England in 1634 and became one of the founders of the town of Dedham, Mass. He was born in Boston in 1743, came to Springfield as a boy of ten and became a clerk in the store of his uncle, Col. Josiah Dwight. From the first he displayed a remarkable aptitude for business affairs, being admitted later to partnership and finally succeeding his uncle in the business. He became one of the most successful and reputable merchants in this part of the state. He is described as a man of tireless energy, vigorous intellectual powers and a keen sense of business honor. It was inevitable that Springfield should soon come to number him among her first citizens.

Mr. Dwight's activities were not confined within the narrow limits of a general store. The Dwight building soon became a center of local politics and also of theology, and its proprietor was known far and wide as a man of independent convictions who was practically fearless in their expressions. He was a man of religious habit as well as religious feeling, a constant attendant at church and a generous supporter of public worship. Such a man could not help playing a large part in the religious controversies which characterized the opening years of the last century.

At that time Springfield was a small community of less than four thousand souls. It had but one church, the old first parish, which for nearly two centuries had ministered to the spiritual needs of the community. The minister of this church was Dr. Bezaleel Howard. He would be described to-day as a moderate Calvinist. His broad sympathies and humane instincts made it impossible for him to sympathize with the extreme Calvinism of that day, and especially with its central doctrine, predestination. He was accustomed to say that John Calvin had imposed upon Christianity a burden too heavy to be borne.

In 1805 Dr. Howard was obliged, on account of an affection of his throat, to resign his pastorate, although he still remained an active and interested member of the parish. His successor was Dr. Samuel Osgood, a man of noble character and commanding ability, who seemed to be just the man to carry on the work in accordance with the traditions of Dr. Howard's ministry. Had this expectation been realized the organization of a separate society would have been long postponed.

The congregation soon discovered their mistake. Dr. Osgood, like many another of that day, was compelled to choose between his inclinations and his convictions. As the gulf widened between the two wings of the Calvinistic body, Dr. Osgood felt constrained to take the conservative side. He was one of the first to refuse to exchange with more liberally inclined ministers, although he admitted that the decision was painful to himself and annoying to his congregation. Such an attitude could not but be displeasing to men and women brought up under the broad, tolerant spirit of Dr. Howard.

From the first Mr. Dwight found himself allied with those who were dissatisfied with the ultra-conservatism of their minister. In June, 1818 he joined with fifty-four others in a petition to the legislature for permission to incorporate themselves as the second society in the first parish of Springfield. In February of the next year this petition was granted and the new society was organized with 114 members.

Even while this petition was being considered, Mr. Dwight made one more ineffectual attempt to prevent a disruption of the parish. Acting on behalf of the remonstrants, he suggested that if Dr. Osgood could be induced to resign, on the ground that his latest utterances were out of harmony with the sentiment of the church and with his own utterances previous to his ordination, then a new minister could be called who would be acceptable to all. The majority,

however, stood loyally by their minister and he felt justified in refusing to adopt this suggestion and resign of his own volition. After this there was but one thing for the remonstrants to do and they did it without hesitation. For some time they had absented themselves from Dr. Osgood's preaching, attending services at the United States Armory or in one of the adjoining towns. As soon as the action of the First Church proved that further efforts to heal the breach would be of no avail, Mr. Dwight came forward with the following munificent offer. He stated that "he would build a meeting-house of

To the honored memory of
JONATHAN DWIGHT
Born in BOSTON June 16, 1745
Died in SPRINGFIELD September 3, 1831
Who gave the original edifice of the
UNITARIAN CHURCH of SPRINGFIELD
This tablet is placed by his descendants
Blessed are the dead who die in the LORD
with the Spirit for they rest from their labors
and their works do follow them.

such dimensions and elegance as they should direct, wholly at his expense. and present the same to them as a free gift provided they would establish an ample fund for the permanent support of a minister." The response was immediate. Within a few weeks thirty-eight of the petitioners, headed by Mr. Dwight's son, Jonathan Jr., had pledged the sum of $14,075.

Work upon the new building was begun at once. On Thursday, May 20, 1819, the corner-stone was laid, two weeks later the frame was raised and by the following September the building was so far completed that regular services were begun.

The plate which was placed on the corner-stone of the new church contained the following inscription, indicative alike of the purpose of the new organization and of the reasons for its secession from the old: "This corner-stone was laid May 20, 1819, it being the foundation of a house to be erected the same year at the expense of Jonathan Dwight, Esq., of this town and by him given to the Second Congregational Society in the First Parish of Springfield in humble hope and expectation that it may long continue a place consecrated to the public worship of the true God and that the Society will, from time to time, make choice of such pious and prudent men for their ministers as will not perplex their people with the unprofitable speculations of men, but preach and exemplify the plain, practical doctrines and precepts contained in the gospel of our Lord and Saviour Jesus Christ." Forty-eight years later this plate was taken from its original position and deposited in the corner stone of the Church of the Unity.

On the third of January, 1820, two days before the dedication, the society met and passed the following resolution: "That the thanks of this church and society be presented to Jonathan Dwight, Esq., for his distinguished liberality in building and presenting to us so good and comfortable a place for the public worship of God; also the assurance of our earnest prayers that he may long live and rejoice in the fruit of his pious labors, see the house filled with devout worshippers and hear the pure doctrines of the blessed gospel dispensed therein until he shall be removed to a house not made with hands." This hope was destined to be fully realized. For eleven years Mr. Dwight was spared to the new society and when he died, at the age of eighty-eight, he had seen the house filled with worshippers and had heard the gospel proclaimed by as pure a soul as ever ascended a pulpit.

The seceders were not content with a purely secular organization. Six months after the act of incorporation Mr. Dwight, with twenty-four others who were members of the new society and also covenant members of the First Church asked for letters of dismissal from the mother church, but no attention was paid to the request. After waiting several weeks without receiving any reply they summoned a council and the thirty-one signers of the covenant were organized as a separate church. This step, taken in spite of the protest of the First Church, aroused that church to action. Another council was summoned and Jonathan Dwight, Bezaleel Howard and others were charged with having absented themselves from worship and communion and organized another society and were formally excommunicated. This impotent excommunication of those who had already withdrawn from the fellowship was proof that the First Church had exhausted its resources and was prepared to abandon the conflict.

The covenant adopted by the newly organized church illustrates the spirit and temper in which the movement was undertaken. It reads: "We, the subscribers, disciples of our Lord Jesus Christ, do hereby, in the fear and love of God, enter into a solemn covenant with each other to walk together as a Christian Church in the faith and order of the gospel; and we do engage to cultivate and cherish in our hearts a sacred regard for the character and the word of God and the institution of the blessed gospel. We do also engage to make the word of God the only rule of our

faith and practice, relying humbly on the merits and mediation of our Lord Jesus Christ for pardon and eternal life. We do also engage, with brotherly regard to watch over, to admonish to instruct and to comfort one another according to the Word of God, as opportunity may require, praying for all men that the Kingdom of God may come and his will be done on earth as it is in Heaven."

The next step was to secure that "pious and prudent man for their minister" whose qualifications had been inscribed upon the corner stone He was soon found in the person of William Bourne Oliver Peabody, then just graduated from the Harvard Divinity School where he had come under the influence of Henry Ware. He was called in July 1820, ordained the following October and for twenty-seven years remained the beloved pastor of a faithful and devoted people.

The ministry of Dr. Peabody does not come within the scope of the present discussion, but one effect of his coming we ought not to overlook. Although the church was organized in 1819, the year in which Channing preached his epoch making Baltimore sermon, its origin had nothing to do with the so-called Unitarian Controversy. To all outward appearances it was simply a second and slightly more liberal branch of the regular orthodox household of faith. Dr. Peabody was a consistent, if not an aggressive, Unitarian. This compelled the congregation to investigate its own theological status and to its surprise it found that nearly all of the seceders, including the venerable Dr. Howard, himself, had thought themselves unconsciously into the Unitarian position. And so, without any blowing of trumpets, the new society was launched upon its career as a Unitarian church and Unitarian it has remained to this day.

This bit of ancient history has, for us, a double significance. First, it gives us a vision of the consecrated layman of other days. At a time when there is much laxity in regard to church attendance and church support it is well to call to mind the story of this successful man of business who dedicated his business enterprise to the service of religion always heeded the call to public worship and gave of his time and of his means, in order that that worship might be under conditions of freedom and toleration.

Again, it reminds us of the lofty purpose to which this church was dedicated and which is still the purpose which best characterizes the mission of that fellowship of churches to which it belongs. Now, as then, the Unitarian church affirms the integrity and trustworthiness of the human reason and conscience It stands in the community as the exponent of freedom and candor in all matters pertaining to the religious life and asks for the co-operation of all intelligent, conscientious men and women in its effort to lead men back from theological speculation to the religion of Jesus, back from man-made dogmas and creeds to the simple teaching and noble living of the Christ.

Sung at the Opening of Tuckerman School Oct. 6, 1908

By C. B. BEATLEY

With high intent and purpose strong,
We own thy coming, gracious Power;
The gifts of countless ages throng,
And thou, God with us, at this hour!

Unfolding from thy mighty plan,
Since time began the purpose grew,
Till, thrilling quick the soul of man,
Behold, thy perfect thought in view!

With longing heart and pleading eye,—
"What, Lord, are we, to meet thy trust?
Why unto *us* doth Wisdom cry,—
Creation call—'This day thou must?' "

Thy heavenly leading once approved,
We ask not that the task be light;
Before the mountains, dwelt unmoved
Man's ever-present source of might.

Thy love its boundless grace afford
Our waiting spirits to anoint;
Thy wisdom speak th' eternal word,
And at the gates the path appoint!

Contemporary Portraits

XVII. Clara Bancroft Beatley

NOT all of our most effectual denominational leaders are of the clergy, and not all of the best ministry of the church is done from the pulpit. We are wont in the columns of THE UNITARIAN to insist on the great and overshadowing significance of our Sunday School work, and to deplore the inadequacy of our present accomplishment in the face of its challenge. We are glad to present as our Contemporary Portrait of this month the face of one whose influence has been persistently used for better things in this field, for one who leads very effectively in ways of progress along a road where surely much progress is needed.

Clara Bancroft Beatley, principal of the Church of the Disciples School in Boston, was born in Shirley, Mass., January 12, 1858. Her father, Edmund Dana Bancroft, a native of Pepperell, and in early life a teacher, was the son of Luther and Anna Bancroft whose loyal devotion to the Unitarian Church in Pepperell is to-day remembered in that good old town. Upon removal to Shirley, Mr. Bancroft became the organist and choir leader of the First Congregational (Unitarian) Church, and loyally rendered that service for forty-five years. He was President of the North Middlesex Conference and was a familiar figure at our anniversary meetings and at the sessions of the National Conference.

The mother of Mrs. Beatley was a native of Shirley and the descendant of Unitarian parents and grandparents. She was a woman of ideal tendencies and of rare literary gift. She died at the age of thirty-two years. Phœbe Bridge Barrett of Shirley, the mother who brought up the family of four children, was also a descendant of staunch Unitarians.

The Unitarian influeuce of the home was so strong that it was considered an act of disloyalty to attend the services of other churches, and when the subject of our sketch was a student at the Bridgewater Normal School and asked for permission at home to attend the services of the Orthodox Congregational Church (the service generally attended by the student body), a decisive "no" taught the lesson of loyalty to the smaller and that time less emotional congregation.

Mrs. Beatley was prepared for her work by a High School education and by an advanced course at the Bridgewater Normal School. She began her work as a teacher after leaving High School at the age of seventeen years, and cannot remember the time when she did not intend to be a teacher.

After leaving the Bridgewater Normal School she taught in the Grammar and High Schools of both Cambridge and Boston. While teaching in Cambridge, at the age of twenty-five years, she went for the first time to the Church of the Disciples on West Brookline Street, Boston, to hear the great preacher, Rev. James Freeman Clarke, and after hearing Dr. Clarke a second time, continued in attendance of that church to the present day. She enjoyed to the full the privileges of Mr. Clarke's ministry for the five brief years that it lasted; her marriage to Mr. James A. Beatley took place in that church, the last wedding ceremony Mr. Clarke was able to attend. Mr. Beatley was also a Unitarian, being prominent for several years as Superintendent of the Sunday School in Chelsea. He has been for many years a Master in the English High School of Boston. Both Mr. and Mrs. Beatley were much interested in the call extended to the Rev. Charles G. Ames as successor to James Freeman Clarke, and have participated actively in the church work of that remarkable leader. Mr. Beatley was for many years President of the Social Club and leader of music

in the Disciples School. Four children, all now in their teens, (two daughters and two sons) were all christened in the Church of the Disciples by Dr. Ames and have grown into an active enjoyment of the church interests.

Mrs. Beatley undertook the charge of the Sunday School in September, 1893, and has continued in charge for fifteen years. By her, the statement of "Our Faith" was first brought into use, "the five points" she had heard James Freeman Clarke state in a sermon. Her experiment upon a graded system in Sunday Schools is still proving its worth. The formation of a Committee on Education and a Home and School Conference in the Church of the Disciples has been a part of her work.

The young people of the church have proved an important factor in moving to a new location in the Fenway. The first service to consecrate the ground was held by the young people; thither they came to the laying of the corner stone, and again to hold a service when the structure was partly raised. Thus the lives of the young people seemed to be built into the new Church of the Disciples and the service of dedication was to them a precious reality.

In the new region the Disciples School is slowly growing. It now numbers a hundred, the older young people still remaining in the school. It is equipped with expert teachers, Mrs. Clara Guild, the Dean of the Tuckerman school, being chosen for that office from their number. Mrs. Beatley has emphasized the value of social service in every class. She has also placed much importance upon the celebration of "Association Day." Andrew Day, celebrated each year, puts the school in direct touch with the public schools of Boston by the presentation of John A. Andrew's portrait.

With much timidity a few years ago Mrs. Beatley assumed the title "Principal of the Disciples School" in preference to Supt. of the Sunday School. She believes that the cause is helped by dignifying the work in every possible way, and she would be glad to see every school with a "Faculty of Instruction" a significant name being chosen for the school. The old name "Sunday School" might then continue to be applied in a general sense, but would no longer be given to the individual school.

But while Mrs. Beatley has given so much of her time and enthusiasm to her work in the Disciples Sunday School, she has by no means narrowed her heart interest to its exclusive concern. She has been a director of the Children's Mission for several years and has been greatly interested in the forward movement of that child-helping institution. She is chairman of the Moral Education Department of the Boston Equal Suffrage Association, Chairman of the Conference Committee for Moral Education, a committee made up of delegates from many women's clubs and other organizations interested in promoting Moral Education. She has served two terms of three years each as director of the Unitarian Sunday School Society, and since the formation of the Unitarian Hospitality Committee in 1900, which does so much to make "Anniversary Week" a delight to visitors from abroad, she has been its secretary, upon whom has fallen the great burden of executive work. Indeed, many who have met Mrs. Beatley first in connection with its function have found their approach to her acquaintance one of peculiar charm and privilege. She is a member of the Board of Managers of the Tuckerman School.

Mrs. Beatley has given many addresses before Alliance Branches, and Clubs, selections from which are printed in "Joys beyond Joy." She compiled "Apples of Gold," a book of selected verses in 1903, and "Forget Me Not," in 1906, (in association with Anna Stearns). She has compiled several services for Sunday Schools. She considers her membership in the Church of the Disciples beyond all other claims of her life, and in consideration of the fact that her father in the old Shirley days in the four mile drive to perform church duties often shovelled the way through snow-drifts, cheered

on by his attendant family,—the travel to the Fenway on Sunday morning to attend the early school of the Church of the Disciples, even though dependent upon the uncertainties of three lines of electric cars—seems comparatively easy. She believes that the Church of the Disciples as a free church has a special mission to perform, till in no church is a pew rented or sold, and she deems herself happiest when in even the least way she may be able to serve this high purpose.

Mrs. Beatley's face is a familiar one to many churches and branch alliances throughout New England and the Middle States, for she has been in great demand as a speaker. With a winsome, womanly face, always aglow with finest feeling, a magnetic and musical voice and an earnest message always to deliver, she has indeed been a helper and inspirer in many ways through the charm of her speaking. But of course her great service has been to her own Sunday School, where a happy combination of the gifts of practical administration and persuasive personal leadership has made her an exceptional power for good.

Tuckerman School Lectures

The Tuckerman School announces the following lectures to be given at 10:30 on successive Thursday mornings, beginning October 8.

Ten lessons on "The Sunday School Kindergarten" will be given by Miss Sara C. Bullard at the same hour on Saturday mornings, beginning Oct. 10. Both courses of these lectures are free.

"Joseph Tuckerman and His Work," Rev. Christopher R. Eliot; "Development of the Sunday School," Rev. Alfred Manchester: "Modern Philanthrophy and Social Service," Rev. Elmer S Forbes; "The Children's Mission," Parker B Field; "Mothers and Infants," Miss L. Freeman Clarke; "Methods Common to Social Investigations," Miss Zilpha D. Smith; "The Benevolent Fraternity of Churches," speaker to be announced; "The National Alliance," Miss Emma C. Low; "The Cheerful Letter," speaker to be announced.

Ministers and the Post Office Mission

Are our ministers and other denominational workers helping and being helped as much as possible, in the admirable work of the Post Office Mission? In a sense the strength of this enterprise lies in its weakness. It is not a splendidly organized machine. Its method is not that of high pressure efficiency in the accomplishment of very business-like ends. On the contrary its organization is advisedly loose, its enthusiasm is that of individually enthusiastic workers, each carrying out her own program in much her own way, in spontaneous, personally-related endeavors to get souls, and not masses into human touch with the liberal gospel. The whole spirit of the work and perhaps its best accomplishment would be lost if the spontaneity and "personal equation" were systematized out of it.

But the work is nevertheless very admirably co-ordinated, on the woman's side, at any rate, and we now urge the question whether our ministers and others are aware to what extent they can help and be helped by the enterprise.

First, the Post Office Mission workers are developing an excellent enrollment method by which without interferring with the "personal way of doing things", the great mass of correspondents of the whole country can be classified, grouped and co-ordinated. Do ministers at somewhat isolated centers and program makers of conventions and conferences at newly-attempted places of meeting, know that at the central office of the Post Office Mission there are tabulated lists of people interested in the Unitarian thought not living in places where we have churches, so grouped that addresses covering any specific territory or locality can be furnished on reasonable application? Do they ever remember to use such lists?

On the other hand, many ministers, especially at distantly placed stations, have a list of their own of people living within a circuit of fifty to a hun-

dred miles, to whom they are accustomed to mail church calendars and keep in some sort of pastoral touch. Do they realize that there might be a common advantage if their lists and those of the Post Office Mission could be consolidated, each sharing in the information of the other, that the mutual listing of "isolated friends" be made more complete?

Second, the P. O. Mission Workers, whileusing verylargely the publications of A. U. A. for their free distribution of literature, find it of great advantage to use the published sermons of ministers not included in the A. U. A. tract lists? Often there are personal reasons why the sermons of a particular minister may be most efficient in some specific locality. Many Branch Alliances provide for the printing of the sermons of their own minister as a part of their missionary work; and amongst such branches an admirable system of "exchange" has been developed, whereby each such branch may have the advantage of the publications of the others at slight cost.

Cannot some ministers aid in the extension of the work? Often as a personal venture, or by the enterprise of some local organization not an Alliance, a weekly or monthly issue of a minister's sermons regularly occurs. Inevitably the local demand is limited and the cost of printing more copies than those actually used slight. Would there not be mutual advantage here, for minister, church and the Post Office Mission, if all these enterprises could be brought in touch with the "Post Office Exchange" and a certain number of copies of every such issue be sent to this headquarters. Could not more congregations find incentive for the wide publication of their minister's best words, if they realized that the enterprise need not be merely local, but shared with a larger enterprise beyond their borders?

The Post Office Mission officers publish a very compact pamphlet explaining their methods, aims and accomplishments which may be obtained by addressing P. O. Mission, 25 Beacon St., Boston, Mass. There are lots of people, ministers and lay folks who think they know all about it, but don't; who would find the circular very interesting reading: but specifically, ministers and other friends who could help or be helped in the lines we have indicated, would find cordial response to any correspondence relating to the matter.

Dedication of the Unitarian Church at Urbana, Ill.

The Unitarian church at Urbana, Illinois, was dedicated on Sunday, Oct. 18, 1908, in a most impressive way by two beautiful services, one at 11 A. M. and the other at 7:30 in the evening. The church was filled to overflowing at each service, the event having aroused great interest in this University community. At the morning hour the dedicatory service proper took place with a sermon by Rev. Samuel A. Eliot, President of the American Unitarian Association, who took as the text of his sermon, Acts II. 17, "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams." Dr. Eliot spoke of the vital characteristics of a free, liberal and progressive Christianity, which far from being iconoclastic, is firmly rooted in the best thought and belief of the past, and yet reaches forward with optimistic idealism to the growing faith and the broader revelation of the future. The sermon made a profound impression upon all who heard it and was a most auspicious beginning to the future work of the society now finally housed in its beautiful and artistic church. At the conclusion of the sermon the congregation arose, and, led by the minister of the church, Rev. Albert R. Vail, read the responses of the following Dedicatory Service:

Minister. What though for him who filleth heaven and earth there can be no dwelling made with hands; what though his way is in the deep, and his knowledge is too wonderful

for us; yet his light is in our souls, his peace is in our heart, and the prayer that rises in us, is in his Spirit, that man may find the God he seeks. We thank thee, Our Father, for this house of prayer. From thee the purpose came; from thee its strength and beauty are; to thee it shall belong. Establish thou the work of our hands; yea, the work of our hands establish thou it.

To Righteousness we dedicate it. To purity of heart, to holiness of purpose, to loyalty to our ideals, to the Life of God within the soul of man, let us strive to dedicate this house that we have built.

People. God helping us we will. Even to the Life of God within the soul we dedicate our church.

Minister. To Truth we dedicate it. To the Spirit that seeks the Truth, that trusts the Truth, that speaks the Truth in love, and speaks it though one must stand alone; to the mind that reconsiders and restates and confesses error, that loves the old, and greets the new with welcome; that seeks for substance under forms and symbols and for unity beneath differences; to the Truth which maketh free with gratitude to all teachers, scriptures, holy lives that through the ages have revealed it unto men, let us strive to dedicate his Church.

People. God helping us we will. To open mind, to the doubt that guides to light, to the joy of reverent conviction, and to reverence for others' reverence when it differs from our own; to the Service of the Truth which maketh free, which liveth and conquereth for evermore, we dedicate our Church.

Minister. To the love which was in Jesus we dedicate it. To the kind face, the tender word, the self-forgetting deed; to forgiveness and the Charity, which never faileth; to the bearing of each others' burdens, the remembering of those who are bound as bound with them, the love of every unloved creature, the joining of hands to help the day in which we are alive together, let us strive henceforth to dedicate this Church.

People With God's help we will. To fellowship of hearts, to the bearing of each others' burdens, to love for every unloved creature we will strive henceforth from day to day to dedicate our Church.

Minister. To every noble faith, to the faith that no good thing is failure and no evil thing success; that to love goodness and to live it is the supreme thing in religion, to the sense of union here and now with things eternal; to the sense of deathlessness which the self-forgetting life awakes in man; to these high faiths, and to the spreading of them that other men may share their inspiration, let us seek to dedicate our Church.

People. God deepen these faiths in us! To the end that their best meanings may open in our minds, and their glory fill our lives and make men glad, we dedicate our Church.

Minister. Thus unto thee, O God, our Life, our Light, the One in All, we dedicate thy House. Here we will think the thought of thee together. Here will we name thee, O Eternal, by the heart's name, Our Father, and sing the song of praise and thanksgiving, and in the still ways of the spirit seek thy help to lead the Noble Life.

People. To Thee, in whom we live and move and have our being, to the Eternal God, our Heavenly Father, with thankful hearts, in spirit and in truth, we dedicate this House. Establish thou the work of our hands, yea, the work of our hands establish thou it.

Minister. So may this House be our altar, our school of noble ministries, our common home and fireside. Here let the glory of Nature in her seasons be revered with thanksgiving. Here let the things which make for Civic Righteousness and National Honor be taught, the Country's Festivals be kept, her helpers and defenders be commemorated, Here let all services that make Home beautiful be fostered. Here let the children love to come. Here let our aged ones be greeted reverently. Here week by week let the strong consecrate their strength, and those who sit in shame renew their hope and those who are beset be comforted. Here let the babe be welcomed to the earth, the wedding vow be hallowed, the "God be with thee!" uttered for our dead. Here let our dead be tenderly remembered and those who sorrow find the peace of God. Within these walls let no man be stranger, but all find home who come for ends of truth and righteousness and love.

People. Peace be within these walls, peace to young and old that enter here, peace to every soul herein and to our children's children.

The evening service was a platform meeting with short addresses by President Edmund J. James, President of the University of Illinois, Professor Stephen A. Forbes, President of the Board of Trustees of the church, Rev. Samuel A. Eliot of Boston, and Rev. William H. Pulsford of Chicago.

The new church is admirably located opposite the campus of the University of Illinois and readily accessible to the people of the adjacent towns of Urbana and Champaign, as well as to the large and ever growing university community. The masonry part of the church is white Indiana lime-stone and the gable ends are of rough plaster with artistic beam effects. The design of the church is that of All Soul's Church in Kansas City reversed and revised to suit local conditions. The auditorium has a high-roofed beam ceiling of dark wood with three arched trusses, and the pews are of simple, rich design. The windows are of variegated pale green opal glass, and the decoration, which was planned by Professor N. A. Wells, Professor of

Architectural Decoration in the University of Illinois, harmonizes most artistically. In short, the interior is exceedingly beautiful. The total seating capacity of the auditorium is 250, which may be increased to 350 by opening up the parlors. North of the auditorium are located the vestibule beneath the tower, the parlors which may be thrown open to increase the auditorium space, and the kitchen. The church is heated by steam and has the most approved system of ventilation. The lighting is electric and the fixtures of old brass are equipped with Tungsten lamps which give a clear white light and make the interior at night quite as beautiful as in the day time. It is to be hoped that the society may soon possess an organ, which is all that is needed to perfect the equipment of this beautiful church.

Rarely does a new Unitarian church find itself so favorably placed to do a great work. The University of Illinois is the most rapidly growing of the country. Ten years ago it had but 600 students; to-day it has nearly 4,500. The new church is the only distinctively liberal religious organization in this promising field. We are most grateful to all friends who have helped us to prepare for this work, upon which we now enter with thankful hearts and great hopes.

THOMAS E. OLIVER,
Sec'y of the Church.

Save Money.

THE UNITARIAN and the *Woman's Home Companion* are a good combination and well worth the regular subscription price. We have made arrangements, however, by which we can give you the two for the small sum of $1.65. Or for $2.60 we will send you THE UNITARIAN, *Woman's Home Companion* and *McClure's Magazine*, all of them one year for $2.60. This offer holds good until December 1st, hence if you wish to take advantage of these liberal offers you should send in your order at once. Address THE UNITARIAN, 104 East 20th Street, New York.

Unitarian Conference of the Middle States and Canada

The annnal meeting of the Unitarian Conference of the Middle States and Canada will be held with all Souls' Church Troy, N. Y., Wednesday and Thursday, November 11 and 12. The following is the program:

WEDNESDAY, NOV. 11.

Afternoon Session, beginning at 3 o'clock

Meeting held under the auspices of the Natonal Alliance; Mrs. John P. Forbes, Vice-President for the Middle States and Canada, presiding.

Greetings from the Troy Branch: Mrs. Joseph Allen Powers, President.

Address: "Aims and Methods of the National Alliance" by Miss Emma C. Low, President of the National Alliance.

Question Box: conducted by Mrs. John P. Forbes.

Reports from the branches.

4:00 P. M. (In the Sunday School room).

Conference of the ministers of the Middle States and Canada for the frank and intimate discussion of our Conference work. Ministers only are expected to be present.

Evening Session, Beginning at 8 O'clock

Religious Service with Conference Sermon by Rev. Ulysses G. B. Pierce of Washington, D. C.

THURSDAY, NOV. 12.

Morning Session Beginning at 9:30.

President's Address of Welcome. Appointment of Committees and Introduction of Business.

Annual Report of Treasurer, Mr. Fisher A. Baker of New York.

Annual Report of Secretary, Rev. George H. Badger of New York.

Address, "Unitarianism and the Social Question" by Rev. John Haynes Holmes of New York.

Discussion, opened by Rev. Richard W. Boynton of Buffalo, N. Y.

12:15. Service of worship conducted by Rev. Edgar S. Wiers of Montclair, N. J.

1:00. Recess for collation.

Afternoon Session Beginning at 2:15,

Election of officers and other business.

Address, "The Future for Unitarianism" by Rev. Henry Hallam Saunderson of Cambridge, Mass., President of the Young People's Religious Union.

Address, "The New Sunday School Teacher and His Training" by Rev. William C. Gannett D. D. of Rochester, N. Y.

Discussion, opened by Rev. Samuel C. Weatherly of Barneveld, N. Y.

Evening Session Beginning at 8 o'clock.

Platform Meeting—Topic: "For the Rallying of Our Church".

I. "The Unitarian Ideal", Rev. Samuel A. Eliot, D. D. of Boston.
II. "The Unitarian Opportunity" by Rev. Eugene R. Shippen of Lancaster, Pa.
III. "The Unitarian Appeal", Rev. Charles E. St. John of Philadelphia, Pa.
IV. "The Incentive of Our Enlistment", Rev. Thomas R. Slicer of New York.

A contribution to the funds of the Conference during the current year entitles a church to representation at all business meetings of the Conference by its Minister or President and two other delegates. All churches so entitled to representation will please elect delegates and send their credentials to the Secretary at the earliest convenient date.

The Directors of the Conference urge that where it is possible the traveling expenses of the minister and two delegates be paid by their churches, to the end that our meetings be made truly representative.

While it is very important that each church should be represented by regularly constituted delegates, attendance at the meetings is open to all who may be interested. It is hoped, therefore, that in addition to the regularly accredited delegates there will be a large unofficial representation from every church within the Conference.

The members of All Souls' Unitarian Church of Troy, N Y., cordially invite as guests all who may be able to attend the Conference from abroad. The chairman of the hospitality committee is Miss Evelyn Tibbitts, 415 Second Ave., North Troy, N. Y. It is earnestly requested that all ministers and delegates accepting the hospitality of the Troy Church send their names to Miss Tibbitts by November 7th if possible.

All Souls Unitarian Church is located at corner of Third Street and Fifth Avenue, North Troy. To reach the church take a red-line car going North("Waterford" or "North Troy") at the corner of Fulton and Third Avenue and get off at Third Street. The church is one short block from the corner.

When possible delegates will be met at the trains.

A Book Table containing all recent publications of the American Unitarian Association and the Unitarian Sunday School Society will stand in the vestibule of the church. Subscriptions for THE UNITARIAN, *The Christian Register. The Hibbard Journal and The Harvard Theological Review* will be received here.

Autumn Meeting of the Unitarian Sunday School Society in New York

The Autumn meeting of the Unitarian Sunday School Society will be held in New York, Nov. 16-18. The following is the program:

Monday evening, November 16, 8 o'clock, at All Souls' Church, corner 4th Avenue and Twentieth Street, Platform Meeting with three thirty-minute addresses. Mr William C. Bates, Superintendent of Public Schools, Cambridge, Mass. Subject: "How to teach in the Sunday School, and How to Use what has been Taught". Rev. A. P. Reccord, Springfield, Mass. Subject: "The Sunday School a Co-worker with the Public School." Rev. C. E. St John, Philadelphia, Pa. Subject: "What do We Mean by Spiritual Nature "

Tuesday forenoon, November 17, 10 o'clock, at All Souls' Church. Two addresses each followed by questions and discussion. Adelbert Moot, Esq., Buffalo, N. Y. Subject: "Religious Education and Citizenship." Discussion opened by Rev. T. R. Slicer. Rev. A. R. Hussey, Baltimore, Maryland Subject: "Sunday School and Character Making." Discussion opened by Rev. J. H. Holmes.

Tuesday evening, November 17, at 8 o'clock, at Church of the Messiah, (Park Avenue and 34th Street) Platform Meeting with three thirty-minute addresses. Rev. W. C. Gannett, D. D., Rochester, N. Y. Subject: "Effectiveness in Sunday School Teaching." Rev. A. M. Lord, D. D., Providence, R. I. Subject. "The Sunday School as a Phase of Social Service." Rev. Thomas Van Ness, Boston, Mass. Subject: "How Best can We teach Doctrine and Belief."

Wednesday forenoon, November 18,

10 o'clock, at Church of the Messiah. Two addresses each followed by questions and discussion. Mrs. Clara Bancroft Beatley, Boston Mass. Subject: "The Elements of a Successful Sunday School." Rev. W. I. Lawrance, Winchester, Mass. Subject: "Spirit and Methods."

Entertainment for delegates will be provided by our New York friends. Please call the attention of your Sunday School workers to this matter, and, if possible, secure the attendance of one or more persons in addition to the minister, sending the names and addresses of such as wish to be entertained to Mr. O. Ellery Edwards, Jr., 206 Broadway, New York City, not later than November 5.

EDWARD A. HORTON, President.

Amongst Ministers

Rev. Ward R. Clark of Dover, N. H., has resigned after a most profitable pastorate, to take up work in Oklahoma.

Rev. Geo. L. Mason has resigned from the pastorate of the church in Rochester, N. H. Prof. H. H. Barber of Meadville, is supplying the pulpit temporarily.

Rev. Frederic H. Kent has resigned from the pastorate of the Unitarian Church in Northampton, to take effect January 1st.

Rev. A. F. Bailey has resigned from the pastorate of the church in Barre, Mass., after about thirty years of devoted and fruitful service in this field.

Rev. J. Van Neice Bundy, recently received into our fellowship from the Congregational body, has been called to our church in Hood River, Oregon.

Rev. Nehemiah A. Baker, recently graduated from the Meadville Theological School, was ordained and installed as assistant minister at Portland, Oregon, Oct. 5.

Rev. Burt Estes Howard of Los Angeles, Cal., has resigned to accept a professorship at Sanford University.

Rev. E. S. Hodgin of Minneapolis, has been called to the church in Los Angeles.

Rev. Harold Arnold recently graduated from the Harvard Divinity School, has accepted a call to the church in Bridgewater.

Ever and Ever Away!

By ALBERT LEVITT

The road stretches tiring away,
Ever and ever away:
By cool, purling rills,
O'er long, rough, steep hills,
Forever and ever away.

Grim life stretches weary away,
(Ever and ever away;)
Through laughter and smiles,
Through weepings and wiles,
Forever and ever away.

Gaunt death takes us fighting away.
(Ever and ever away;)
Though dark be the flight
With no goal in sight,
Still, ever and ever—away!

Meadville, Pa.

God-Consciousness

A belief in and a personal consciousness of a Supreme Being is the inestimable heritage of all mankind God is the Reason of the universe; he is also the Goodness, the Truth and the Beauty of the world—in a word, the perfection of all our highest ideals. The conceptions of Deity have changed with the progress of the race, but the the influence of the belief has ever been the best In all legislation there is an ever implied appeal to a higher law and God-conciousness has ever restrained men from evil. What courage a belief in God has given to men! Linked in men's minds with a belief in God has ever been a belief in a future life, indeed, immortality without God would be a doubtful boon. Emmanuel—God with us or we with God—will be a sufficient heaven.—*Dr. Joseph P. MacCarthy.*

"Excessive curiosity concerning the manners and morals of the very rich is a mark of vulgarity."

Symposium

Does our Sunday School Work suffer from too exclusive use of the Bible as the basis of Lesson Manuals?

Rev. Frederic A. Hinckley, Philadelphia.

I have never used the Bible exclusively either in Sunday School or church. We are Christians historically and have the kind of interest in the Bible that people of other religions have in their sacred scriptures. The best thinkers in all systems are discovering that all their bibles are limited by the race conditions of their birth-time, instead of being universal and complete revelations of the Infinite Spirit as all had supposed. We want to know of our heritage, therefore we want to study the Bible.

But the Bible is a varied literature of unequal values. The world has outgrown the ethics of the Old Testament; some of the ethics of the New. Some things in the Bible once supposed to be history, are now known to be myths. So we see that the Bible is not to be accepted on trust, but to be studied discriminatingly by disciplined minds which know how to reason, and are well-grounded in the ethics of our own time. This indicates how the Bible should be used in our Sunday Schools. Teach the simple principles of right and wrong to little children; use the ethics of Jesus wisely with them. Open their eyes to wonder and beauty in outward nature. Tell them with wise selection some of the Bible stories. But wait until they are of High School age and possessed of moral impulse and conviction before taking the Bible as a whole for study. Then the child can be taught the beauty of the Creation Myths; be led to appreciate the eloquence and moral fire of the Prophets; be helped to see the beauty of the Psalms as hymns of praise for those who used them, some of them beautiful for us; be shown how to separate the essential verities from the non-essential uncertainties in the life and teaching of Jesus, and how to select the best in the words of Peter and Paul.

I think, however, that no young person should graduate from a Unitarian Sunday School without having discovered that Truth and Love and Duty are greater than any system and that religion in its essence is as universal as human kind.

Rev. Frederic A. Hinckley.

Rev. W. Hanson Pulsford, Chicago, Ill.

Except in the quite secondary matter of correct information the question of lesson manuals is not the important thing.

Let me quote Matthew Arnold to you: "Correct information by itself, as Butler profoundly says, is 'really the least part' of education; just as religion, he adds, 'does not consist in the knowledge and belief even of fundamental truths'. No; education and religion, says Butler, consist mainly in our being brought by them, 'to a certain temper and behaviour'. Now if we are to be brought to a temper and behaviour, our affections must be engaged: and a force of beauty or of sentiment is requisite for engaging them."

The only reason why we have teachers in Sunday School and do not simply put manuals in the hands of the children is that the teacher is a means for bringing "beauty and sentiment" to the scholar. It is the contagion of his own personal enthusiasm in relation to life that alone counts. Now in that respect the lesson manual goes for little. Almost any material, however good, will be useless unless it arouses vital feeling in the teacher. But with that vital feeling even the International lessons may serve the chief end of a Sunday School.

There is no rule but this, to fulfill his office the teacher must bring to the

scholars that which touches his very life and relates itself vitally to *him*. Then the Bible is all right and science is all right and nature stories are all right. The glorious old heathen of Homer or the Goths will do, and perhaps modern biography if you can get the whitewash off. But none of these things are of any use at all save as a vehicle for the contagion of enthusiasm for life and that lies not in the subject matter but in the teacher.

We have no right to shift the responsibility on to the lesson topics. Let us frankly put it where it belongs, on the presence or absence of real red blood in our Sunday School teaching. The very best manuals are no excuse for bringing to the children, even direct from the Bible, anything which has still the ear marks of the deadly text book. It must be aglow with the fire of our own deep personal interest and enthusiasm. When that is there any kind of a text, even an old Bible text, will do When it is not, what is the good of kicking about the text.

It is not really the limp leather binding that makes a Bible. Most of my Bible is not bound in limp leather. There are more ways of killing a cat than choking it with butter.

W. Hansford Pulsford.

Rev. A. P. Reccord, Springfield, Mass.

The question would have been pertinent a decade or more ago and it would be pertinent to-day if we were considering manuals issued by some of our sister denominations but for Unitarian Sunday Schools it no longer has significance. We are already far removed from the Bibliolatry which would exclude from our schools all material not drawn directly from the Hebrew or Christian scriptures. The Bible is the best manual of religion which the world has yet produced. It must have a large place in the curriculum of any Christian Sunday School. At the same time we do not hesitate to levy tribute upon the literature of all nations and of every age. We accept God's truth wherever found as fit material for Sunday School instruction. A glance at the current catalogue of the Sunday School Society will reveal lessons in nature study, history, biography, ethics, citizenship, comparative religion and theology. Of the courses offered, numbering about one hundred, nearly one-half could be described as not exclusively Biblical. There are many just criticisms which may be brought against the Sunday School but the charge that they are too exclusively wedded to Biblical material is not one of them.

A. P. Reccord.

Rev. Richard Wilson Boynton, of Buffalo, N. Y.

To my thinking the main factor in successful Sunday School work is the teacher's personality. Given the right kind of teacher—and for myself I would spare no pains in securing that kind—the lesson material can be left largely to the teacher's choice. Still, there are a few simple considerations in favor of keeping almost exclusively to the Bible material that seem to me decisive.

First, our aim in the Sunday School ought to be to pass on to the children the great moral and religious traditionof our race, whose sources beyond question are in the Bible. That literature, with the characters and incidents it enshrines must always hold a unique place in the spiritual development of mankind. The sources of our deepest life are there; and we must either drink of them or remain feeble, shallow souls. Again, there is so little time for any kind of teaching in the Sunday School,—perhaps twenty hours a year, with most of us. That time is ours to employ in shaping the higher nature of young people, few of whom receive systematic religious training elsewhere. We must give what we have to impart in its most concentrated form. It is always wisdom, in mastering any subject, to pass by the lesser sources and go straight to the classics. In pedagogical value nothing equals the Bible text itself. No other subject matter that we are likely to find is so full of inner vitality. In my experience, now extending as teacher and minister over twenty years in the Sunday School, nothing else in

practice lasts so well; nothing else has so strong an appeal to the child's nature. Finally, other subjects are as well or better taught elsewhere. Great literature and great examples are held up before the children in the public schools and moral and even religious lessons are drawn from nature and from life. As conditions are likely long to remain, these other schools cannot handle the Bible. The Sunday School can. The Bible is its specialty, surely a wide enough field. We waste a great opportunity if we spend much time on anything else.

I should like to add a few words concerning our manuals. The difficulty with most of them is that they do not find the children where they are. As scholarly productions the best of them deserve all praise. But they are not concrete enough, and they are too remote from the real point, which is not to give our children knowledge about the Bible, but to teach them to take the life that pulses in the Bible into their own souls. The two things are very different. Modern child-study shows us that the child is not a small adult, but has a definite life of his own. Other churches are going faster than we are in learning and applying this lesson to the Sunday School. As a competent critic has said, our lessons are "not adapted to the epochal life of the growing boy or girl;" and again, "there is a predominance of the philosophical and intellectual elements to the neglect of the emotional and imaginative." This is a fatal mistake, and one could wish that the committee of the Sunday School Society that has charge of issuing the new series of graded lessons had some consciousness of it. But their prospectus, while looking in the right direction, gives no sign that the real problem has been even considered, in the light of what others are already doing to solve it.

I have come to feel that the existing manuals are of very little use in actual teaching. Some of them are helps to better preparation. But the knowledge that the teacher needs can be gained in no other way so well as by personal instruction from the minister. The Higher Criticism ought to be well enough understood so that the dreary period of reconstructing one's own ideas lies in the past, and there is again freedom to appreciate the Bible heights and depths. Then we must select from its mass the parts that speak to us. Why should we teach it in course, as if every part were equal to every other? When one knows enough to be past disputing over verbal inspiration, or any theological notion of the Bible, and can simply ignore the wide tracts in it that do not count, then, if he can take its great messages, as Emerson said, "as they befel, alive and warm, part of human life and of the landscape and of the cheerful day," there is nothing else so well worth teaching or learning in the Sunday School.

RICHARD WILSON BOYNTON.

Rev. M O Simons, Minister of the Church of the Unity, Cleveland, Ohio.

Does our Sunday School work suffer from too exclusive use of the Bible as the basis of lesson-manuals? No, at least, I would not care to admit that my own Sunday School suffers in this regard. In my graded course I am attempting to cover twice, the main stories, characters and teachings of the Old Testament and the main teachings of Jesus and main incidents in his life. The Bible lessons begin with the primary classes and are repeated as the children get older, for I am convinced that such study is worth while. Bible studies have for little children a great dramatic and pedagogical value. For children from seven to thirteen years of age there are Bible biographies with their moral and religious values evident and expressed. Virtues and evils are distinct and seen in the actual lives of men and women. For older pupils the moral significance of Bible history, of Bible characters and teachings are all stimulating. No better illustration of the making of all history as the result of a conflict of opposing tendencies and ideas can be afforded than the conflict between Elijah and Ahab.

I would give all possible instruction in Bible history and teaching, Bible

stories and characters, and above all in the life and teachings of Jesus. Such instruction is valuable for its influence and character and for an appreciation of world history and music, art and literature. Educated people are supposed to have heard of the Jewish Patriarchs, Moses and the Ten Commandments, the Prophets, the Beatitudes, Calvary, Pentecost, etc. We want our children to be instructed in these things, and the Sunday School is the only place. Of course I am adding, as matters of instruction, character studies, foundation truths in religion, church history and Unitarian history, and citizenship.

MINOT SIMONS.

Clara Bancroft Beatley, Principal Disciples School, Boston, Mass.

It does not appear to me that our Unitarian Sunday School work suffers from too exclusive use of the Bible as the basis of lesson manuals. Our Unitarian Sunday School Society has provided for many years a rich supply of material which is extra-Biblical, and which has received the commendation not only of our own schools but of leading workers in other denominations.

Among these lessons may be found for younger children "All the Year Round", "God in Nature", "God in Great Examples", "God in Little Deeds" and "Mother Nature's Helpers". For older classes a wider range is given: Beginnings" "Great Leaders" "Beacon Lights of Christian History", "Noble Lives and Noble Deeds", "Life Studies", "The Growth of Christianity", "A Study of the Sects", "The Rise of Unitarianism in New England", "The Citizen and Neighbor" and many other studies that bring the learner into direct contact with the life of to-day.

In the majority of Sunday Schools the ground work of the courses is still the Bible, the tendency being to keep this foundation, throwing upon it the light of the most advanced scholarship. The Graded Course of Studies recently published by a committee of our Sunday School Society, and for which new manuals are now in preparation, keeps, to my mind, the true proportion of Bible and extra-Biblical material. It plans for continuous Bible studies from the ages of ten years to fifteen, the years earlier than ten being devoted to Nature lessons, Stories of Jesus for children, Stories from the Old Testament and the New, and World-Stories in religion, while the advanced years include Great Men of Christian History, Comparative Studies in Religion, a Study of the Unitarians, the Bible as Literature, Citizenship and Social Service, and Studies in Ethics.

Any Sunday School suffers which fails to put prominently before the young people the great leaders of our faith and of the world's best life. Dr. Eliot's suggestion to bring the life of John Milton before our Sunday Schools and churches in December is of great value. All Sunday Schools the coming year should celebrate the Centennial of Abraham Lincoln. Such lives are a part of our larger Bible.

It is true that our schools have suffered and are still suffering from placing limits on the sacred writ, but this condition is not due to a limitation in manuals, but comes from the narrow choices of those who direct the schools.

We cannot teach too much Bible, if we choose its greatest lessons and make them live for our young people to-day. Nor can we use too much collateral material except as it may substitute a weak interpretation of life for a strong. Thus guarded, all material for study becomes sacred, and our Bible grows.

"God is not dumb that he should speak no more;
If thou hast wanderings in the wilderness
And find'st not Sinai, 'tis thy soul is poor"

CLARA BANCROFT BEATLEY.

Earl Morse Wilbur, Dean of Pacific Unitarian School for the Ministry, Berkeley, California.

So far as my observation has gone, Sunday School work in Unitarian Sunday Schools suffers far less from a too exclusive use of the Bible as the basis of lesson manuals than from poorly pre-

sented lesson material, poorly equipped and prepared teachers, and from consequent poor teaching. There is a temptation for those who realize this state of things to try to escape from it by a choice of material which seems to them to promise greater interest. Hence, classes and Sunday Schools take their lesson materials sometimes from the fields of secular history, biography, science, literature, or art. There is a pretence of turning these to religious uses; and it is, of course, possible that they should be so used. But my observation leads me to believe that this pretense is generally but poorly carried out: that it requires much greater will to convert these subjects into religious values than in the case of the Bible; that the veneer of religion spread over these subjects is therefore usually very thin; and that as a result the teaching becomes secular rather than religious, and the Sunday School is thus diverted from its professed object.

While the scholars often seem interested in these fresher and less hackneyed subjects, yet I have also known of many cases in which scholars felt—and their parents too—that their Sunday school was giving them only the same sort of thing that their day school gave them, and that there was therefore little point in their attending it. First and last, we have lost, often permanently, many young people to other Sunday schools for this very reason, that they felt that the other schools lived up better to their avowed purpose of giving religious instruction.

I do not mean to say, of course, that nothing but the Bible should be taught in our Sunday schools; but the fact remains that for vital religious teaching, it is still, if wisely used, the most effective store of literature that we possess.

If our Sunday school work suffers from the present use of this material, its suffering may be most effectively alleviated by a more intelligent, devoted and really religious use of it. For in some of schools, even where ministers and teachers give conscientious care to the preparation of their work, it still sticks fast in the externals of history and criticism, and escapes that spirit of the Bible which makes it the inspirer of life. But beyond all the mere facts and points of view which critical study can give, the teacher should make it his most earnest endeavor to catch and communicate that contagion of religious experience which, in spite of views now outgrown, has made the Bible in past times so effective.

EARL M. WILBUR.

Rev Eleanor E. Gordon, Secretary Iowa Unitarian Association, and Editor of Old and New, Des Moines, Iowa.

The Sunday school is a school for ethical and religious training. The Bible is one of the world's great text books in religion but it is not the only one. A too exclusive use of this book as a basis of Sunday school instruction will surely lead the children to consider it the only source of religious instruction and inspiration. In my thought it vivifies the Bible and enhances its value to relate it to all human experience and make it a part of the world's "literature of power."

I have found in my twenty years' experience as minister that nothing else has quite the power to touch and mould the lives of the children as the study of the ideals and the deeds of the truly good men and women of history and literature. For these lessons I want the whole realm of legend and history, myth and science, prose and poetry.

I have always loved the Bible because it came to me when a child as one of the world's great story books. As an example of what may be done towards making the Bible a part of the world's literature and relating it to all human experience I know of nothing better than Mr. Gould's "Beginnings." I use this book with ever increasing success.

ELEANOR E. GORDON.

William H. Fish, Minister of the church in Meadville, Pa.

As a brief answer to your question in regard to lessons on the Bible in our Sunday Schools, let me ask two others.

(1) Is it desirable that our young people should know anything about the

Bible? (2) Where, if not in the Sunday School, is such knowledge likely to be gained?

In countless houses the Bible is no longer read, hardly even seen or mentioned. It is practically excluded from the day school, from which pupils often graduate without being qualified to understand the numberless allusions to Biblical characters and events which are scattered through all our older literature. Is a lesson once a week during five or six years likely to make any one too well acquainted with what we generally agree in regarding as the greatest and best book in the world? With the exception of the youngest classes, to which, as we find in our own experience, the details of Jewish history and the careers of the great prophets which we are now studying, cannot be easily adopted. I doubt whether our Sunday Schools can better spend the greater part, at least, of the time at their disposal, than in becoming as familiar as possible with the words and lives in which so much that is best in our religion and our morals has its source and its inspiration. A competent teacher will always be able to make a practical application of the lessons that are offered to our Unitarian schools and this should of course never be overlooked. WILLIAM H. FISH.

Rev. John Haynes Holmes, Minister of the Church of the Messiah, New York.

I have always believed that our Sunday Schools could do no more valuable work than to familiarize our children with the Bible. Neglected in the homes and excluded from the public schools, the Bible can really be studied in no other place. There is certainly a danger, however, as you intimate in the very wording of your question, in a too exclusive use of the Bible in our Sunday Schools. To use it as the sole basis of our lesson manuals is to place an emphasis upon it which we know to be unwise and unwarranted. To employ it, year after year, as the sole subject of study, is to magnify it beyond all reason and to give the students an idea of its unique importance which their later experience must prove to be untrue. I have great faith, however, in the saving virtue of our new system of graded lessons which is becoming more and more popular in our Sunday School work. Beginning in the kindergarten with the nature myths and legends and ending with the study of comparative religions in the most advanced class, we find it possible, as we advance step by step, in the study of ethical and religious questions, in the investigation of religious history and the survey of religious biography, to use the Bible in connection with other works, and thus to utilize it in the right way, as the greatest, to be sure, and yet only one of our sources of religious knowledge.—This gives the Bible that relative worth which we know to be true, as opposed to that absolute worth which is nothing better than traditional. I should say on the whole that in our Unitarian schools there was little danger of using the Bible too much. It is deplorable to see the ignorance displayed by our children, even after they have been many years in our schools, of Bible literature and Bible history. If these schools give nothing but a fairly accurate and extensive knowledge of the Bible, they have at least justified their existence. But if they fail in this, as they so often do, I cannot see that anything else that they may do gives any equitable compensation. JOHN HAYNES HOLMES.

Rev G. R. Dodson, Minister of the Church in St. Louis, Mo.

Does our Sunday School work suffer from too exclusive use of the Bible as the basis of Lesson Manuals?

I think not, and for the following reasons: The fundamental purpose of the Sunday School is to assist in the moral and religious education of the children, that is, to shape the admirations and develop the ideals of young life. Moral education is that which fosters and sustains devotion to the noblest human ideals of sincerity and honor, personal integrity, love and service; and the religious life is simply the moral life plus the conviction, the trust,

or at least the great hope, that the heart of reality is congenial to these ideals, that loyalty to them is loyalty to God, that he who is guided by them is living on lines which do not end where his life ends, that in his faithfulness to the highest the strength of the moral universe is with and in him.

Now it is generally recognized that ideals spread by contagion, that they are transmitted from personality to personality rather indirectly by subtle processes of suggestion than by conscious effort. This is why in Sunday School teaching the ideals, the spirit, the moral personality of the teacher are so important, while the subject discussed is of less consequence. What is moral and religious is the spirit of the teacher, not the content of the lesson. The spirit of absolute devotion to truth, the admiration for the noble, the heroic and beautiful in human life, may pass over from teacher to pupil whatever be the themes discussed. The reason for dealing with the Bible in our Sunday Schools is, not that there is any magic in the content of this ancient literature to make children religious and good, but that while it serves our purpose as well as anything else, it is important that the children should have some knowledge of this famous book, and under present conditions they are not likely to acquire it anywhere else. By dealing with the Bible we are able to protect the children from some of the lingering popular superstitions about it and the older children at least can learn the larger outlines of the new knowledge of Israel's history and the growth of a great religion. And in the effort to teach what scholars have learned about the Bible, the teacher's frankness, courage, love of truth, sympathy with the best and admiration for noblest in human life may come out just as well as in dealing with any other subject, and this is, as I have said, the essential thing. It is well, I think, to vary the lessons by introducing other material, such as the stories of great and beautiful human lives from different periods of history and modern times. Still I do not think the average Sunday School suffers from too much Bible. G. R. Dodson.

Notes From the Field

South Brooklyn Unitarian Church, Brooklyn, N. Y.
Rev. Henry S. Baker
Minister

This church takes no summer vacation and the interest of the work this fall is unabating. During the hot weather Mr. Baker preached every Sunday evening but one. With the thermometer often at ninety the hall was well filled. During July and August the Alliance held one meeting each month, but now the regular schedule of a day meeting and a night meeting will begin. The women of the Alliance are studying Unitarianism and also preparing for a sale to be held in November.

The Sunday School now numbers over fifty children and the attendance averages thirty-five. The Sunday School gave a Harvest Home Concert a week or so ago. The cantata "Mother Nature's Harvest Home" was sung and thirty-five took part. The hall was crowded.

Fourth Unitarian Church
Brooklyn, N. Y.
Rev. Leon A. Harvey
Minister

Work has begun most interestingly since the summer recess and the outlook for the future is bright. Mr. Harvey's sermon subjects for October have been "Enduring Hardship," "The Supreme Business of Life," "The Besetting God," "Religion and Citizenship." The Sunday School in Flatbush is growing. Last year the children studied the Old Testament; this year they will study the life of Jesus. The Alliance goes on with its three year course of study "The History of the Christian Church". The annual fair will be held in December. The Men's Club of this church is a strong one. At the first meeting, Oct. 14, Hon. George E. Waldo, United States Representative, spoke on "How the Average Citizen can exert himself most effectively for Good Government."

Church of Our Father, Newburgh, N. Y.
Rev. Alson H. Robinson, Minister.

Altho' the minister has been away from his post of duty for more than a period of two months, inactivity has been far from being the watchword of the parish during this time. The purchase of a lot of land to the west of the church has been accomplished during the summer, in order to prevent the erection of undesirable buildings, and the setting of the church will now be among the most attractive in the city. On the return of Mr. Robinson from Europe an informal gathering of the members of the church was held, and there were seven other ministers present representing the Presbyterian, Reformed Presbyterian, Episcopalian and Reformed Jewish Communions. There is a rising tide of enthusiasm which must surely result in a year of great accomplishment,

Unity Church Stowe, Vt.

The Rev. E. M. H. Abbot has closed five successful years of work in Unity Church. Her departure is mourned by many staunch friends in the society where she has labored so faithfully, as well as by the community at large. The valuable instruction given her Bible Class has been a revelation to her pupils. Her sermons were of a high order, intellectually strong and very helpful.

First Congregational Church Uxbridge, Mass.
Rev. Cyrus A. Roys Minister

In accordance with the suggestion of our minister, one of the "Old Home Week" Committee,a union meeting of the four Protestant congregations on Sunday evening was considered a fitting introduction to the exercises of the week, September 21-28. The meeting was held in the First Evangelical Congregational Church that having the largest auditorium. To Mr. Roys who has been settled in the town the longest—fifteen years—was alloted the preaching of the sermon. He was quite equal to the occasion, giving a most appropriate and interesting discourse which was listened to by the large congregation with manifest appreciation. Other parts were taken by the pastor of the church, that of the North Uxbridge Baptist Church, and of the Methodist Episcopal Church. The choir of the Unitarian Church rendered several selections, leading the congregation in singing "America" at the close. It has been the custom for some years to have union services at Thanksgiving and on the Sunday evening preceding Memorial Day.

Independent Cong'l Society Bangor, Me.
Rev. Alva R. Scott Minister

The annual meeting was held October 5 at the church. The standing committee made the pleasing report that the society was free of debt despite the fact that $11,000 was spent during the past year on redecorating the interior of the church and for the installation of a new organ. This $11,000 was raised by personal subscription, and has all been paid, while the running expenses of the church have also been paid in full. Reports of other branches of the church work showed that the society is in a prosperous condition in every way. The programme of the Women's Alliance shows that interesting monthly meetings have been planned.

Unitarian Parish Hopedale, Mass.

The Hopedale church, in accepting the resignation of Rev. Frank W. Pratt, to take effect after the first Sunday in November, placed on record in resolutions its sense of appreciation of his valuable work in Hopedale, its regret that the pleasant relations of the past four years are to be served, and its best wishes that health and success may follow him to his new sphere of usefulness.

Channing Church, Dorchester, Mass., Rev. F. R. Sturtevant, Minister.

On Friday, September 25, at the regular monthly social of the parish, a large crayon portrait of Dr. Edward Everett Hale was presented to the church. It was the generous gift of Mr. William Keim, the treasurer of the parish, and his own excellent work. The portrait was draped with the American flag which, at the ceremony of the presentation, was drawn aside by two little girls of the Sunday school. The pastor then delivered an address upon the life and work of Dr. Hale. An interesting letter from Dr. Hale was also read by Mr. Sturtevant relating many anecdotes about Dorchester and social life there fifty years ago. On Sunday, September 27, at the morning service, Dr. Hale preached to a large congregation in Channing Church, nearly every available seat being taken. His text was "Thou shalt love the Lord thy God." Sermon and prayer were like a benediction. After service many came forward to greet Dr. Hale. At the session of the Sunday School the superintendent read selections from "The Man without a Country. Dr Hale's portrait is to hang on the wall opposite the entrance to the Sunday School room,

First Unitarian Church
Peabody, Mass.
C. Bertrand Thompson
Minister

The minister in response to an insistent demand of the parish, withdrew his resignation of last May at the morning service, Sunday, Sept. 27, 1908, and will remain another year with the church. He has completed two years of service during which great and permanent improvements have been effected. These include a thorough renovation and redecoration and furnishing of the church auditorium, at a cost of $4,000, nearly one-half of which was raised by the pastor. The work was carried on under the supervision of Rev. and Mrs. Thompson, and was done in a highly creditable manner, reflecting excellent taste and judgment. Besides the auditorium, the chapel, which comprises the Sunday School rooms and parlors, was repaired and redecorated. During his ministry in Peabody Mr. Thompson has succeeded in adding some new members to the church and increasing the income. In addition to regular services last year there were four Sunday evening talks by the minister on social and economic topics, which were remarkably well attended; and also special services with sermons by Rev. Charles Fletcher Dole, D. D., Rev. William Wallace Fenn, D. D. and Rev. Lewis G. Wilson.

New life has been put into the Sunday School by radical changes and its membership doubled. It has earned $140 by small parties and entertainments. The church has several auxiliary societies which are both active and useful. These include the Ladies' Unitarian Association, a strong factor in the work of the parish; a physical culture class for young ladies; an expression club for boys and girls; the Starr King Cadets for boys, and others. The coming year begins with renewed enthusiasm and in addition to a continuance of last year's activities a club called the Eliot Club, after President Eliot of Harvard University, has been organized from young men and women 16 fo 30 years of age. The minister's class will take up the study of Dante's "Divine Comedy" the coming winter.

The minister is looking forward to the future of this old church, rather than building on its past history and traditions and is gradually shifting the responsibility for its work to the middle-aged and younger members. The characteristics of his ministry the past two years have been his enthusiasm for his work, his personal influence in all affairs of the society and his efforts to keep abreast of modern thought in the pulpit with the view of building up and sustaining a live and progressive church.

Newburyport, Mass.,
Rev. Laurence Hayward,
Minister.

The Unitarians of Newburyport have recently observed the one hundreth anniversary of the birth of a former pastor, Rev. Thomas B. Fox, who filled the pulpit from 1831 to 1845. The interest of the occasion was not confined to the members of the First Religious Society, and a large audience gathered on September 29 for the memorial exercises.

The first of the three addresses was given by Rev. Samuel C. Beane. D. D., of Lawrence, a former pastor of this church, who spoke about Mr. Fox's life, particularly in Newburyport, and characterised him as a man of strong personality. After graduating from Harvard he was settled at once over the Newburyport society, where he remained about fourteen years. When he left Newburyport in 1845, he assumed the ministry of Warren Street Chapel in Boston, making his home in Dorchester then and during the rest of his life. After a vigorous pastorate of about ten years his church united with the Church of the Disciple under James Freeman Clarke, and Mr. Fox, though he never abandoned the ministry, from that time he gave his principal attention to journalism, For some time he had been a writer for the Boston *Transcript*, and he now shortly became an editorial contributor to that paper, continuing the work with editorial brightness and efficiency until his health finally failed, Meanwhile he was for three years editor of the *Christian Register*, and for six years proprietor, and for much of the time actual editor of the *Christian Examiner*.

Mr. Fox's life in Newburyport from the educational and civic view-points was next recalled by Mr. Nathan N. Withington,

Rev. Laurence Hayward, the present minister of the First Religious Society, then discussed the career of Mr. Fox as a minister, and his parochial influence. He was a wise and inspiring leader of Sunday School work, introducing many new ideas, some of which were received by many with startled surprise, but which in due course of time made their way to universal approval. Among these was the custom of putting flowers on the communion table, which was then supposed to be contrary to the proper solemnity of church service. He and the young people of his flock cultivated a

garden expressly for this purpose. The Sunday School picnic owes its origin, in this region at least, to Mr. Fox, and it, too, was decried by religionists of the older type. When natural history was little more than a name, Mr. Fox and his young folk searched nature together, and a small cabinet collection of their making is still sacredly preserved in an anteroom of the church.

The exercises at the church closed with a benediction by Dr. Beane, and all were invited to a reception in the parlors, where tea was served, and Miss Hannah Lunt, president of the Alliance, and Mr. George Fox, a son of the minister whose memory was honored, spoke.

First Unitarian Church, Great Falls, Mont.

Rev. George A. Hathaway, late of Scituate, was installed minister of the church here Sunday evening, October 10, by Revs. Bradford Leavitt of San Francisco and Frank A. Powell of Helena. Rev. Mr. Leavitt happened to be passing through as Billings lecturer. Already the church has begun auspiciously. Great Falls is a crucial point with a future.

First Unitarinan Church, Richmond, Va.. Rev. John L. Robinson, Minister.

The Richmond church began its fall services September 13, The minister and family have moved into the parsonage which has been put in good repair and is very comfortable and neat. The church has provided for the publication of the Calendar, and two hundred copies will be distributed mostly in Richmond and other parts of Virginia. It is believed this will give us a larger and more favorable hearing.

New Books

RED CAP ADVENTURES: being the second series of Red Cap Tales from the Treasure Chest of the Wizard of the North. By S. W. Crockett, Illustrated. N. Y. The Macmillan Co.

This is in a sense an *encore*. Mr. Crockett's first series of Red Cap Tales was a unique success. There may be a difference of opinion as to the wisdom of anticipating the charm of reading Walter Scott's immortal literature just as he wrote it, by these "vestibule approaches" for the little folks; but certainly Mr. Crockett has done the things with such tact and grace—has made his work so *original* while yet preserving so much of the spirit and flavor of his master, that few can fear the result. In this volume Mr. Crockett tells five tales from Ivanhoe, five from the Fortunes of Nigel, four from Quinten Durward and three from The Pirate. With all the telling there is a delightful mesh of "connecting tissue" in the writer's dealings with the little group of young folks to whom the stories are told. The illustrations are spirited but rather highly colored. Doubtless the little folks will like them the better for that.

THE AENEID FOR BOYS AND GIRLS: Told from Virgil in simple language by Rev. Alfred J. Church, M. A. Twelve illustrations in color. The Macmillan Co.

Mr. Church's earlier volumes "The Iliad for Boys and Girls" and the "Odyssey for Boys and Girls" have already established themselves as classics for children, and this completing volume will bring joy to many households. In some regards of course Virgil is not as adaptable as the poems of Homer for the young people's library; for Homer was fundamentally child-like in the spirit of his age, while Virgil belongs to a much more self-conscious and mature literary time. Yet Mr. Church has succeeded admirably in making a book which is more than a translation; retaining in places much of the same language as was in the original and nearly always preserving the atmosphere of the original, but in all cases (with possibly now and then only an inevitable exception) keeping not only vocabulary but tone of imagination closely within the realm which belongs to youth. We are not so sure that the illustrations are selected with discriminating taste.

COUNSELS BY THE WAY. By Henry Van Dyke. New York. Thomas Y. Crowell & Co. $1.00 net.

Dr. Van Dyke's publishers have done well to bring together into this attractive volume a group of essays and addresses which have previously appeared in the more ephemeral shape of holiday books, "Ships and Havens", "The Poetry of the Psalms", "Joy and Power", "The Battle of Life" and "The Good Old Way" are all written in Dr. Van Dyke's most pleasing vein, albeit they are all frankly devised for the edification as well as for the entertainment of the reader. The first is the longest and the most distinctly literary in form and tone: the last two frankly retain their introductory text from scripture and their sermonic construction.

THE WHEEL OF TIME. By Florence L Barclay. New York. Thomas Y Crowell & Co. 60 cents net.

This tender little story written by the sister of Mrs. Ballington Booth is full of charm and delicacy of sentiment. It has a distinct message to deliver, most wholesome and effective, but the manner of the telling is not spoiled by the directness of the ethical motive.

A new book by Dr. Orison Swett Marden, editor of *Success*, is announced for early publication by Thomas Y. Crowell & Co. It is entitled "He Can Who Thinks He Can" and is said to contain some of Dr. Marden's most vigorous writing on the general subject of success. "Every Man a King," one of the latest books by the same author, has gone into its tenth thousand.

THURSDAY MORNING AT THE CITY TEMPLE. By the Rev. R. J. Campbell, M. A., Minister of of the City Temple, London. New York. The Macmillan Co. $1.50 net.

The Thursday morning lectures at the City Temple, London, are unique in their character and vogue. They date back to Dr, Joseph Parker's day, if not earlier, and present a severe test on the popular gifts of the preacher. As Dr. Campbell says in his preface, "The Thursday congregation differs greatly in composition from that of Sunday; it is made up of more diverse elements. Not a few of those who attend habitually are out of touch with organized Christianity and never darken a church door elsewhere than at the City Temple; even then they confine their interest to this one service in the middle of the day in the middle of the week. City merchants, young clerks and shopmen, ministers and students social workers and Labout members of Parliament are to be seen seated side by side in democratic friendliness."

Certainly these addresses seem admirably adapted for such congregations, and that there is something in them also worth carrying over into the permanent form of a book gives good evidence of the really substantial merit of Dr. Campbell's ministry. The thought is vigorous, the language forceful, and the charm of originality in idea and illustration holds the interest continuously. One finds here of course the substance of doctrine presented in the writer's early volumes—"The New Theology" and "The Church and the Social Order," presented in somewhat more concrete form. "Knowing Good and Evil," "Jacob's Wrestling," "The Rock and the Pit", "The Hate that is Love," and "The Silence of Heaven" are some of the titles whose picturesqueness well typify the spirit of the preacher. His doctrine of sin, which has aroused so much discussion is here applied in forms more wholesome than appeared in the theological discussion, and all through the discourses there seems the sobering realization of souls with immediate need of a sound ethical message. Dr. Campbell's pages are always good reading and almost always convincing.

THE WORKS OF CHARLES WILLIAM PEARSON: In three volumes. I. Literary and Biographical Essays. II. The Search After Truth. III. The Three-fold Cord: (Poems of Religion. Literature, and Humanity). Boston. Sherman, French & Co, $1.25 net per volume.

Mr. Pearson became known to the general public a few years ago through the publication of a volume which was scented by the heresy-hunters as worthy of their distinguishing attention. This was "The Carpenter Prophet", a very good sort of book from any man's point of view, though startling neither in its extremeness of position nor novelty of treatment to the average reader of liberal religious literature. These volumes show the same openness of mind and straight-forwardness of literary manner as characterized the earlier book. The first volume contains essays on "The Art of Poetry", "Early American Poetry", "The English Language" as well as biographical studies of Pope, Browning, Martineau, Lincoln, Longfellow and others. They are all thoughtful, and give evidence of a wide range of reading as well as a genial catholicity of interest. The second volume is made up of sermons and addresses on religious themes. Chapters like those on "The Proper Attitude of the Church to the Theatre", "Faith versus Fatalism", "Prayer", "Time, Death, Eternity", and "Creation" give significant illustrations of fhe developing clarity of Mr. Pearson's mind. The third volume is made up entirely of Mr, Pearson's adventures in verse.

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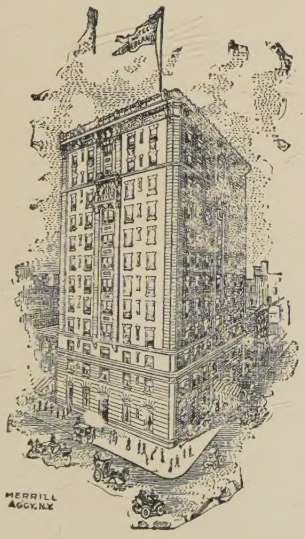

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